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the gay weekly for the northeast

Vol. 2, No. 51

June 14, 1975

Demo Against Army

By Rick Paquette

BOSTON — Local groups are planning a birthday present for the army. On Saturday, June 14, 1975 groups will converge on Ft. Devens in Ayer, Mass. to demonstrate and present five demands to the army.

The date will mark the 200th anniversary of the U.S. Army at Ft. Devens and an open house celebration will be held at the base including exhibitions of weapons and a presentation outlining the "Opportunities available in the New Action Army."

The Legal In-Service Project of Boston (LISP) will host the counter event across the road from the main gate at Ft. Devens. The rally planned from noon to 3 p.m. will include exhibits and literature from anti-war, amnesty, gay rights and other community groups.

The demands which will be presented will include medical aid to Indochina, a restraint on recruiting in schools, unconditional amnesty with a single type of discharge for all, support for GI unity in the fight against the Uniform Code of Military Injustice and support for the Ft. Devens Five; five women who are being threatened with discharge for disclosing their homosexuality to the Army (GCN, Vol. 2, No. 49).

The Massachusetts Coalition for Amnesty and the Daughters of Bilitis in Boston are two co-sponsors of the demonstrations.

Organizers of the demonstration met at the LISP office on Thursday, June 5. A bus will leave for Ft. Devens from the LISP office at 355 Boylston St. at 9 a.m., June 14, and return at 3 p.m. A \$2.00 donation for the bus is requested and reservations should be made by calling LISP at (617) 262-1431.



Craig Russell, female impersonator (see story, p. 10).

Court Allows MCC in Prisons

LOS ANGELES, Calif. — After two years, a three-judge Federal Court has announced a unanimous judgment that would allow the Metropolitan Community Church to minister to prisoners in California state prisons.

The suit was initiated on Valentine's Day in 1973 as Lipp, et al., vs. Procurier. The state Director of Corrections at that time, Raymond K. Procurier, had issued an order prohibiting the denomination, the Universal Fellowship of Metropolitan Community Churches, from holding worship services in any California prison.

In the decision handed down May 20 in the United States District Court of Northern California meeting in San Francisco, the three-judge court ruled explicitly that MCC is a bona fide church and meets every test for a true religion.

Secondly the court ruled explicitly that denial of MCC religious services to prisoners who request them is a serious infringement of their constitutional rights guaranteed by the First Amendment.

The court decreed that the State of California must show compelling state interest that MCC worship services would constitute a clear and present danger to the good order and discipline of the prison. An evidentiary hearing will be held to determine if the state can prove that MCC Communion services are harmful in this way.

Judges Oliver J. Carter, Joseph Smead and William East handed down the unanimous decision. It is not known whether the Attorney General will appeal. If so, the case will go directly to the Supreme Court of the United States.

MCC officials were jubilant on hearing of the victory. They feel this decision establishes the framework for similar court victories elsewhere. ACLU lawyers in Illinois, for example, will use this decision in their suit against a prohibition of MCC services in the state prison at Menard. The Rev. Troy Perry, Moderator of the Board of Elders of the denomination, sees other far ranging effect from this court ruling. "And," he said, "of course we are jubilant that a federal court has ruled what we know has been true in the eyes of God all along: MCC is a bona fide Christian Church."

District Conference

By Jeff Pulling

HARTFORD, Conn. — The Northeast District of Metropolitan Community Churches met in Hartford May 30-June 1 with more than 100 persons in attendance from twelve MCC congregations in the Northeast (Washington, D.C., Baltimore, Philadelphia, Pittsburgh, New York City, Brooklyn Heights, Hispana in New York, Albany, Hartford, Providence, Worcester and Boston). The culmination of the weekend was the chartering of the Metropolitan Community Church of Hartford. MCC Hartford is the 43rd chartered church in the Universal Fellowship of Metropolitan Community Churches, which is now composed of over 80 congregations in seven countries.

The Rev. Nancy Wilson of MCC/Worcester was elected the new District Co-ordinator for the Northeast District, and the Rev. Howard Gaass of MCC/Baltimore is the new Assistant District Co-ordinator. Barbara Albe-

nesius, a deacon of MCC/Boston, was selected to head up the District's Women's Commission and to coordinate a survey of the status of women and feminist issues in all the MCC congregations in the Northeast. She will also represent the Women's Commission at MCC's General Conference this summer in Dallas, Texas. The Black Caucus spoke of the need for Black Liturgies in local churches and more exposure to the particular needs and experiences of Black Gays.

The Conference also decided to set up three training weekends a year for local church leaders to assist in the development of educational programs at the local level.

A liturgical commission was established, co-chaired by the Rev. Joseph Gilbert of MCC/Providence and the Rev. Don Borbe of MCC/Philadelphia, to examine all the various backgrounds of worship experience and interpretation of sacraments that are present in this ecumenical body, and to provide some guidelines for local churches. The concept of team ministry (spouses serving together as co-pastors or a male-female ministerial team) was approved as a viable option and recommended for inclusion in the By-laws of the Universal Fellowship. By-law proposals were also recommended for more lay participation in the Board of Elders which administers the Universal Fellowship, and for facilitating the entrance of ministers of other denominations into MCC.

Travel arrangements were made for group flights to Dallas for the General Conference of the Universal Fellowship of Metropolitan Community Churches, July 28-Aug. 3, where the featured speakers will be Rep. Elaine Noble and Dr. Norman Pittinger.

Warning

BOSTON — There has been a drastic increase in the amount of police activity on "The Block," the section of Boston's Back Bay bounded by Arlington, Marlborough, Berkeley Streets, and Commonwealth Avenue. GCN has received reports regarding police harassment of gay men in this cruising area, and police have acknowledged that there have been arrests made. Gary Hayes, Police Commr. DiGra-

zia's liaison officer with the gay community, has implored all persons to keep off The Block, especially at night, because the Boston Police Dept. is determined to rid the area of cruising, in response to many neighborhood complaints.

Additionally, we are asking anyone with knowledge of any specific incidents of violence and/or harassment in this area to report this information to GCN. Your name will be held in confidence.

news notes



T.V. STATION FEATURES GAY

MACON, Ga. — NBC affiliate station, WCWV-TV, has extended to Dr. Louie Crew, founder of a national Gay Episcopal group, the invitation to appear on a regular basis on their weekly program, "With Middle Georgia Ministers." The program is a public forum in which various ministers answer questions sent in by listeners about problems which they are having.

Dr. Crew is a layperson, and a professor at a state Black college in the rural area. He first appeared on the program on 25 May as a result of his request for equal time to reply to the homophobic and anti-Gay comments which other regulars had been making on the program. The station program director, Ann Johnson, was pleased enough to ask Dr. Crew to be listed on their regular roster of persons to appear. Dr. Crew and his spouse Ernest Clay are an integrated couple and the co-founders of Integrity, Inc., the National Organization of Gay Episcopalians and Our Friends.



SOCIAL WORKER PLEADS

BOSTON — Arthur Conte, a former social worker with the Brockton office of the Massachusetts Department of Public Welfare, pleaded innocent last week in West Roxbury District Court to five counts of unnatural and lascivious acts with a child under 16, three counts of statutory rape, four counts of assault with intent to rape, and four counts of assault and battery on a child under 14. He was held in lieu of \$2500 bail by Judge Paul Murphy and the case was continued to June 26.

Conte, who worked in the Brockton welfare office from December of 1973 until May 6 of this year, was named by several boys who had been under his supervision in the Welfare Dept. Mary M. Hirsch, director of public relations for the department, told GCN that the Boston police became involved in the investigation when they discovered a known runaway in Weymouth recently.

Hirsch emphatically denied that there was any connection between this investigation and the investigation concerning the affairs of the late Richard Bevely, although she said that they would both be studied by the Department's newly named task force on child placement. "There is no purge of gays in the Welfare Department," she said.

Hirsch also expressed concern that the charges against Conte may have been exaggerated or distorted, because, she said, "those kids can be very vicious."

SOLICITATION BILL STUDIED

BOSTON — Massachusetts Gov. Michael S. Dukakis last week ordered his Legislative Secretary, Alan Johnson, to make a thorough check into House bill 3535, Boston Police Commissioner Robert J. diGrazia's bill to establish a criminal penalty for "soliciting or attempting to solicit another person to engage in an unlawful sexual act." Dukakis was acting in response to editorials appearing in GCN on March 8 and May 31, as well as pressure from representatives of Gay Legislation '75.

Dukakis told GCN that the editorials brought up "some very legitimate questions about the bill," which passed the House of Representatives recently

on a voice vote without debate, and appears headed for the same treatment in the Senate in about three weeks.

Letters in opposition to H.3535 should be sent as soon as possible to Gov. Michael S. Dukakis, State House, Boston, Mass. 02133. The governor has indicated that he is concerned with the implications of this legislation, and would appreciate community input concerning it.

PHONE-IN ZAP

NEW YORK — The Gay League for Responsible Broadcasting (G.L.R.B.) is organizing a phone-in zap of Tele-Bid 13, a phone-in auction. The zap is being planned to protest such programs as Monty Python's Flying Circus, and for gay people to communicate that they will no longer tolerate being offended or defamed.

The Channel 13 auction starts on Friday, June 6, 1975, and will last until Saturday, June 14, 1975, from 1:00 pm to 1:00 am. Watch Channel 13 for the phone numbers you should call. The zap offers gays a chance to express vocal opposition to WNET/13's programming content. Another purpose of this zap is to make Channel 13 live up to its fund-raising claims "(that WNET/13 serves) . . . as an alternative to commercial TV programming... WNET/13 exists to please you . . ." This zap can be particularly effective, since the Ford Foundation will match dollar-for-dollar any funds that WNET/13 raises by this auction.

Other minority groups indicated that they will have phone-in zaps during Tele-Bid 13. Therefore, it is important that gay people call up constantly so that when the Channel 13 management meets these demands, gays won't be left out of the plans for new programming.

If you wish to participate in future phone-in zaps, please send your name, address, and phone number to G.L.R.B., 370 Lexington Ave., Suite 416, N.Y., 10017.

HEARINGS CONTINUE

NEW HAVEN, Conn. — The contempt hearing of Ellen Grusse and Terry Turgeon, who were subpoenaed to appear before the Grand Jury in connection with the investigation of Susan Saxe and Kathy Power, was postponed again by the Grand Jury.

The Grand Jury ordered the case to be continued to June 3 last month to investigate charges by the defense that the government had used illegal wiretapping to investigate the activities of the women's movement and lesbian feminists in Connecticut. On Thursday, May 29, the government reported that they had not completed a check on the 60 names that had allegedly been subject to wiretap and tried to convince the judge to modify the original order so that not all the names would have to be checked. The judge refused.

Groups in New Haven and elsewhere in Connecticut are trying to rally support for the women to convince the judge to use his discretionary power not to send the women back to jail for the life of the Grand Jury, which is 16 months. The National Council of Churches has condemned the efforts of the Grand Jury to jail the women.

"Any group which supports these women," said Cookie Polan, who is working on the case, "is urged to write their support now. We must stop the kind of harassment which has prevented these women from leading their own lives for the last five months. Please write to Grand Jury Defense Fund, Box 2011, Main Post Office, New Haven, Conn. 06508."

NAME CHANGE ANNOUNCED

The former Student Homophile League at the University of Massachusetts in Amherst wishes to inform the gay community that as of May 15, 1975 the organization's name has officially been changed to the *People's Gay Alliance*. Essentially, this change stemmed from the desire to have the name reflect an increasing awareness of our identity with women, Third World, and other oppressed people as well as a desire to more actively expand their services to the gay community. Also, the original name was a misnomer, since there are many non-student members, and 'homophile' was a very static and dated term. Therefore, *People's Gay Alliance* has been selected to better indicate our involvement in political and social issues and our commitment to the entire gay community.

The People's Gay Alliance and the Gay Women's Caucus at U/Mass, Amherst will continue to operate throughout the summer.

GAY VD PAMPHLET

BOCA RATON, Fla. — Students at Florida Atlantic University — a generally conservative campus of 6,500 students — have ordered 2,000 VD pamphlets specifically addressed to the gay population. The new GAU chapter on campus asked for and received the money for the pamphlets from the student government.

Mark Silber, GAU representative, said that the VD literature for heterosexuals is not complete enough for homosexuals. He also said that several gay students were indignant over the treatment that they received by at the campus health service.

The pamphlets will be printed by the Gay Community Services Center. The expenditure breezed through the Student Senate with an 8-0 vote, 2 abstentions.

Dr. Kenneth Michels, vice president for academic affairs, said he wants to see a sample copy; then he'll get an opinion from an attorney to see whether it makes sense for the students to spend money on it.



ROOMMATE ENTERPRISES FIRE

BOSTON — A fire of suspicious origin destroyed files and important documents at the offices of Roommate Enterprises in Kenmore Square. Sometime after 10:30 pm on Thursday, May 22, the Boston Fire Dept. responded to a call to extinguish a blaze in the second floor offices. The locked doors were bowed and blistered, windows blown out, furnishings and papers burned, the 4 room suite was gutted. Roommate Enterprises has been in existence since May 1974. It offers roommate-finding/apartment-finding services to gay men and women in the Boston area. Applications and person-

al interview records had been secretly kept, but are now destroyed, Linda Williams, of Roommate Enterprises, told GCN that she is most concerned about their clients. Without records, the service will be unable to keep promises. Linda would like persons who have utilized the services, to re-contact the business at its same phone number.



MARCH IN WORCESTER

WORCESTER — Sunday, June 22, at 12 noon, for the first time in its history, gays will march in the streets of Worcester. The parade will begin in front of city hall on Main Street and proceed down Main Street to Clark University. Following the parade will be a picnic at Clark University.

Worcester has a large closeted gay population that needs to be shown the strength and pride of the gay movement. For too long Worcester has dismissed the gay issue as being not important or not existing. No longer will the gays in Worcester be "proud" in Boston and closeted in Worcester. We are not afraid anymore.

The support of the New England Gay communities is needed desperately. If you are in Boston for their Gay Pride parade, go to Worcester the next day. March two days in a row. Worcester is near Boston and will help if you have problem with transportation or housing. Worcester cannot be zapped alone.

For information on Worcester's Gay Pride parade and other gay pride activities call 756-0730, 754-7817 or 892-9113.

FEAR GROWS IN ARGENTINA

In the wake of the growth of right-wing power in Argentina since the death of Juan Peron, Argentina's gay community has become increasingly fearful of a campaign of persecution. These fears came to a head recently when the magazine *El Caudillo* published an article called "Put an End to Homosexuals." The magazine, an organ of the Ministry of Social Welfare, denounced homosexuality as a "Marxist plot" and called for the internment of gay people in work camps. The magazine called for the formation of street brigades to "go out and comb the streets and hunt down these characters who dress like women, speak like women and think like women." Gay women were accused of killing policemen and soldiers "on more than one occasion." "An end must be put to homosexuals," *El Caudillo* concluded, "Put them in jail or kill them."

The gay community clearly believes that the *El Caudillo* article is a government-inspired "trial balloon" to use gay people as scapegoats in view of Argentina's deteriorating economic situation and growing political terrorism. In a recent statement, a group of Argentine gays called for "repudiation of this fascistic threat." Calling for an immediate mobilization of Argentine homosexuals, the statement warned, "The brutality of fascism leaves the Argentine homosexual with only one alternative: to resist by defending our lives."

News Commentary: Another Round for Intro 554

By Barrett L. Brick
Chairperson of the N. Y. C.
Committee for Gay Civil Rights

Once again, the New York City Council has before it a gay civil rights ordinance. Known as Intro 554, the bill would add the words "sexual orientation," defined as "choice of sexual partner according to gender," to the city's already existing anti-discrimination code. Gays, as others covered by the code, would be protected in the areas of housing, employment and public accommodations.

One would think that in a city with as liberal a reputation as New York, such a bill would be passed easily. However, in the three years following the first introduction of such a bill (Intro 475, in 1971), it was defeated four times in committee. Last year, Intro 2 was passed by the Council's General Welfare Committee, only to fail on the Council floor by a vote of 22-19-2, the first time in Council history that a bill approved by committee was rejected. This year, the sailing for Intro 554 will be equally rough.

Part of the problem is the fact that New York is New York. It is the nation's largest city. It has, despite some tarnishing in recent years, a very liberal reputation. It is known to have a large gay community. It is, in short, a strategic political battleground, and the opposition is well-organized. If the opposition (primarily conservative religious spokespeople) can hold the line in New York, as it has done now for nearly four and a half years, it is felt that other cities will not pass their own ordinances so quickly — a domino theory of admittedly questionable validity, but one that carries weight. If New York City does not pass a gay rights bill, there is reduced pressure for the entire state legislature in Albany to do the same. The strategic importance of New York is well recognized by the opposition, whose efforts have yet to cease.

Another factor is the problem of community support of the bill. Part of this is due to the "vicious circles" of

present social considerations. Gays are looked down on by large segments of society. Society portrays gays stereotypically. Non-stereotypical portrayals of gays are seen rarely, if ever, in terms of the entire spectrum of media portrayal and visibility; it is the stereotypes that are capitalized on. Gays are characterized by the opposition in terms that border on, if not actually constituting, slander and libel. Gays who can "pass" feel uncomfortable about coming out for the movement, as no specific legal protections exist. Therefore, many voices are lost, obvious stereotypes are proportionately more visible, and the circle is reinforced. This is not, by the way, a disparagement of obvious stereotypes. Rather, it is an indictment of the straight world's view of them.

Another problem of community support is the question of unity of purpose. Too often, issues extraneous to that of gay liberation are brought to the fore, causing unnecessary discord and turning too many people off to politics. As a gay male committed to the cause of gay civil rights, which is part of the spectrum of human liberation, I will not tolerate sexism from any quarter — female or male. I do not believe that dress codes are a gay issue. These beliefs happen to be part of the philosophy of the Committee for Gay Civil Rights, the organization coordinating the campaign for passage of Intro 554. They were not come by lightly. The Committee is not insensitive to the problems these issues point to. The Committee does feel, though, that Intro 554 is not a football over which extraneous political issues are to be fought.

A third major problem, one which the Committee for Gay Civil Rights (CGCR) has been counteracting, is the problem of lack of political expertise in past efforts to pass a gay rights bill. For four years, the gay rights campaign in New York had been run with a severe case of Manhattan Myopia. In other words, it appeared that "liberal, know-it-all Manhattan" was dictating

to the "backward outer boroughs." Advice from political supporters in Queens and Brooklyn was ignored. The bill was brought to a vote in the middle of a heated election campaign. Additionally, lobbying efforts were concentrated within the liberal bloc of support, ignoring and alienating potential votes that might not normally be thought to form a bloc of support for the bill. This approach has been modified by CGCR. While continuing to make sure that the bill's supporters remain supporters, for the past half year an intensive political lobbying and street visibility campaign has been conducted citywide, concentrating in allegedly conservative areas too often ignored by the movement. The results are encouraging, especially in terms of constituent support, and the politicians are feeling the pressure.

As the situation stands now, Intro 554 is still before the General Welfare Committee, whose chairperson, Aileen Ryan, opposes the bill. However, CGCR has been able to ascertain that, barring any changes, there are enough votes on the Committee to vote the bill out favorably to the Council floor. What happens there, probably in late summer, is still unknown. One of the bill's opponents died, but his interim replacement must stand for election this fall. The two councilpeople who abstained on Intro 2 have not yet committed their votes. One or two negative votes are not 100% committed against the bill. The CGCR lobbying efforts will continue, and will grow in intensity. However, so will the efforts of the bill's opponents. What is urgently needed is for the gay community, most particularly in New York, to join the battle directly. Political lobbyists campaigning for gay rights legislation cannot operate in a vacuum. Community support is needed. Find out who your elected officials are, and let them know your views. The voices of bigotry and ignorance cannot again be permitted to deny us our rights.

If we don't stand up for ourselves, no one else will.

Conferences

By Neil Miller

With the trees in bloom and the weather warm, conferences of all shades and colors are sprouting across the land.

THE GREAT SOUTHEAST LESBIAN CONFERENCE took place on May 26 in Atlanta. The conference featured workshops, films, sports, and the Red Dyke Theatre. In Richmond, Virginia gay women got together for the LESBIAN FEMINIST CONFERENCE which included workshops on FBI Harassment of Lesbians, Music, Women's Economy, and Coming Out. Meanwhile in New Jersey, gay men and women gathered for the RUTGERS HOMOPHILE LEAGUE CONFERENCE which, in addition to many workshops, headlined a magician, a fashion show, and a female impersonator. The conference took place April 18.

Upcoming conferences focusing on gay and women's issues include:

PEOPLE ORGANIZED FOR PEOPLE will hold a national Gay conference in Chicago on July 4 weekend. Called the "most ambitious project ever before taken by the Chicago Gay Community", the conference, called Project 75, will discuss "Where we are heading as a Movement." One of the chief aims of the gathering will be to lay the groundwork for "forming a coalition of candidates to run and elect delegates to the national Democratic and Republican conventions in 1976." Interested gays should contact "People" at Box 3365, Merchandise Mart, Chicago.

INTEGRITY, an organization of Gay Episcopalians, will hold its first national convention in Chicago the weekend of August 8-10. Anyone wishing to attend can write Integrity, Chicago, Box 2516.

THE SOCIALIST FEMINIST CONFERENCE will take place at Antioch College, Yellow Springs, Ohio, on the weekend of July 4. The conference planners expect 300 to 600 women at the gathering whose purpose is to "discuss how women integrate socialism and feminism to challenge institutions and effect radical social change." The Boston Socialist/Feminist Women's Organization is among the convention sponsors. Interested women should contact them or the Socialist Feminist Group, 1309 N. Main Street, Dayton, Ohio.

THE NATIONAL WOMEN'S MUSIC FESTIVAL is happening on the Champaign-Urbana campus of the University of Illinois on the weekend of June 10-15. Interested women can write Box 2721, Station A, Champaign, Illinois or call 217-333-6443.



Did You See?

By Tony Caporaletti, Jr.

ANN LANDERS EXTRAVAGANZA

Ms. Landers recently advised "Scarred Forever," a young woman who found "dirty" pictures among her dead father's belongings, saying that, "His ability to lead two completely different lives is a symptom of a severe personality disorder." Her father was bisexual.

A man responded to Ms. Landers' advice, "I am a bisexual who has a terrific marriage. But every month or so I like the 'companionship' of another guy. I've been carrying on like this for 9 out of 11 years of our marriage . . . You owe me a retraction. I'll accept the label 'rat' but I resent being told I'm not normal."

She responded with, "I wouldn't call you a rat. I'd just say you are the

unfortunate victim of a severe personality disorder." (Ann Landers, May 24, 1975, *Boston Globe*)

MORE LANDERS

"I am one of the tens of thousands of bisexuals in this country. For the most part, we move freely, contributing much to a society that would condemn us if they saw the flip side. Most people see me as a husband, father and businessman. I'm damned good at all three. My business demands that I travel. At least once a week my homosexual lover meets me." Ann reiterated her stand that "a married man who meets his homosexual lover every week is not a normal male, in my book."

HE LIKES A GIRDLE

"I'm a normal, healthy male. I don't wear pantyhose but I wear a panty girdle. I intend to keep on wearing one. My doctor recommended it for a back

problem and it has done a world of good.

"It's high time men enjoyed the right to purchase any kind of undergarments, for any reason without being labeled gay . . . I'm straight as a string and I'll fight anybody who tries to take away my panty girdle.—Firm, Solid and Pain Free." (Ann Landers, *Globe*, May 23, 1975)

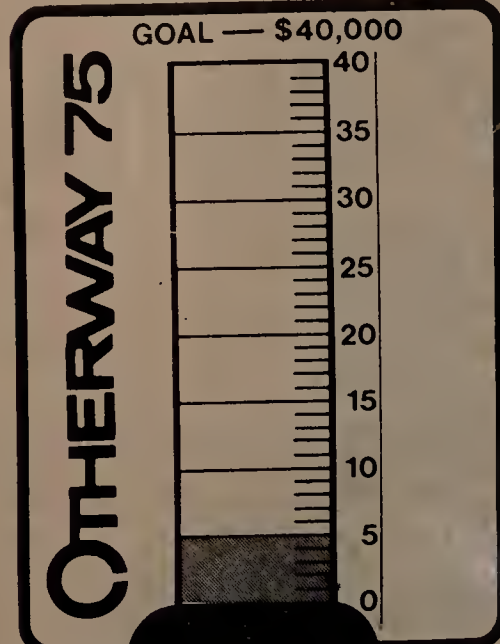
"PERVERTS" GIVEN FREE REIN

The *Manchester Union Leader* recently withdrew its suggestion that Gov. Edmund G. Brown, Jr., of California might be a running-mate for George Wallace. Gov. Brown recently signed into law a bill legalizing private consensual sex in private for adults.

"Since this is a very vicious bill which gives the homosexuals and other perverts a free rein, this newspaper regrets its previous suggestion.

"Anyone who would sign a bill eliminating the criminal penalties for adultery, not to mention certain sexual perversions better not mentioned in a family newspaper, is NOT the man whose leadership this country needs at this time!" (*Manchester Union Leader*)

[Did You See? welcomes your clippings from the straight media. If something enrages, informs, or sends you into the heights of intellectual orgasm, send it to us c/o Box 1952, GCN, 22 Bromfield St., Boston 02108]



Otherway '75, the fundraising campaign of Otherfund, Inc., has a goal of raising \$40,000 which will be used to help support gay organizations and projects in the Boston area.



Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the northeastern gay community, as well as stimulation of event-orientated opinion within the community.

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EDITORIAL

Diligence, thy name is Doyle.
A little hard work, we were told by our mothers, never hurt anyone.
Question: When is working hard not good?

Answer: When the worker is John F. Doyle, Deputy Superintendent of the Boston Police Department, head of the Intelligence Division.

Doyle's hard work is not good because an inordinate amount of his energies, as overseer of the BPD's Vice Squad, are directed at regulating the private bedroom behavior of consenting adults.

We were appalled last year when Mr. Doyle defended the FIO system as a way of keeping track of "the criminal activity" which homosexuals purportedly attract. We were further appalled on March 14 of this year when he told members of the Massachusetts Legislature's Judiciary Committee that passage of H.2944 (the annual sodomy-law repeal bill filed by Rep. Barney Frank) would "weaken the moral climate of the community when it is already very poor." But the article in the June 1 *Boston Sunday Globe* about how Doyle's lower-echelon police detectives are answering classified advertisements in the *Boston Phoenix* was the final straw.

"Some of our best leads," Doyle told the *Globe*, come from the classified section. Ostensibly, Doyle has found new ways of apprehending persons suspected of engaging in "unlawful sexual conduct." And although he claims prostitution is his main interest, persons with more than a passing knowledge of the police department know that he considers any sexual act between members of the same sex equally illegal.

And while All of Doyle's Men were busily engaged answering the ads, writing replies, assuming false addresses, spending money for postage and telephones, it would be interesting to find out how many crimes went uninvestigated, and how many criminals went free. The rapist, the burglar, and the mugger can all have their freedom, with Doyle's consent, so long as homosexuals and prostitutes are effectively detained.

There is something very disturbing, indeed, perhaps even disturbed, about an individual who finds the subject of private sex a more serious threat to public safety and more a cause for police action than the high rate of murder and car theft in the city of Boston.

If a person, male or female, chooses to seek sexual partners through the vehicle of a newspaper advertisement,



Doyle

photo by Ray

it appears to us that such an ad is both visible and discreet enough to eliminate any public safety factor. Newspaper ads do not block the sidewalks or keep residents awake at night. The only people involved in the relationship are the advertiser and the person answering the ad; all of Doyle's objections to "unlawful sexual conduct" can thus be easily dispelled.

State Sen. Robert A. Hall (R-Lunenburg), who is probably one of the best friends that the Massachusetts gay community has in the legislature, may have hit the nail on the head in a letter he wrote to Rep. William A. "Dykes, Queers and Fags" Connell: "... those who are most uptight and fearful of homosexuals are usually fighting such latent tendencies in themselves." The parallel may be as accurate with Doyle's name as it was with Connell's.

John Doyle, after 28 years on the police force, some of it in the District Attorney's Office, has established a reputation for being one of the most competent members of the force. The problem, though, is that he tries too hard to accomplish an undesirable goal.

We have had it with hard-nosed, badge-toting bullies whose political clout and competence at voyeurism has provided them with tenure on the police force to the benefit of no one but themselves. It's time for the Boston police to improve the quality of their work, and consider sending this veteran officer to Los Angeles to join Chief Edward Davis, or better yet, Jack Webb in "Dragnet." This kind of hard worker we just don't need.

LETTERS

Letters to the Editor should be 200 words or less. We still retain the right to edit all letters.

get it on down in p-town

Dear GCN:

I read the first couple of articles by Allan Stewart. Some points were well taken, but by and large I found his negative and simplistic approach to life was more than I cared to subject myself to.

His latest blast on Provincetown was well-timed and I decided to kill two birds with one stone. First off P-Town has very fond memories for me. It is where I "came out," the first time that is! We go off-season now so as to avoid the influx of tourists with their sticky-fingered brats who leave the National Seashore on cloudy days and come to Provincetown for something to do. In my 22 years of going to P-Town I never encountered the reaction that Allan seems to have encountered and never do I remember a move to ban gay people. Where is this idealistic place he alludes to where gay people can go and rest in peace and quiet? We've tried Fire Island which is by far the most sexist and exploitive place we've ever been to. The difference there is that it is gays ripping off gays but then business is business and if that is your living, then you've got only two good months to do it in.

I spent my summers growing up in Ogunquit, Maine — another so-called haven for gays. Allan, were you there the year they burned the reeds and patrolled the dunes with club-carrying jocks? Maine is still dear to me, it is where we spent our leisure time. Tourism is the main industry but at 5 p.m. on Labor Day you can almost feel the sigh of relief the natives heave when the tourists pack up to go home. My point is that wherever you go in the world, outsiders are not exactly welcomed with open arms.

My second point is this, P-Town has traditionally been a place where gay people could go and be themselves. A place to forget about job and the cares of the world. It bothers me greatly that in this fucked-up world there can't be one place where we can go without someone trying to shove her or his politics down our throats. Gay people need a few days a year to forget the hassles. They need to cruise and have fun. When we go on vacation it is to carry a towel, certainly not a gay activists banner. Let's leave gay liberation, clearing houses, etc., in the very capable hands they are in namely, GCN, National Gay Task Force and all the other fine gay organizations too numerous to mention.

Yours for continued fun in the sun,

Sheri



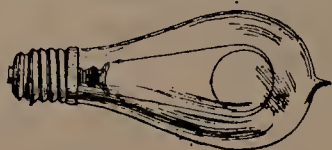
startled

Editor, GCN:

While reading through a book entitled *Bar Politics*, I was startled to read that the author has had past connections with the F.B.I. These connections were established by the author and her lawyer to protect the author in her fight with a local bar owner. It is also interesting to note that this same author was in part responsible for dividing the people of Provincetown before the past N.E.G.C. and has been the subject of many a conversation because of the strong political overtones at the N.E.G.C. fiasco of which she was an organizer. Perhaps the thing that disturbs me the most is that she and some others want to start a New England Gay Clearing House in Provincetown. What better way to get names, addresses, and to find out what gay groups are doing in New England. As most of your readers must know by now, the F.B.I. has been questioning our gay brothers and sisters in New England regarding people they know and what the various groups are doing. I think it would be most unwise to give any information to this group establishing the Clearing House since their major founder has a history of talking to the F.B.I. By the way, the author of the book is Anne Weld-Harrington.

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mis- represented

Dear Friends,
I was interested in Jon Taylor's review of *Terror In The Prisons*, especially since the headline said he found the book homophobic. I wanted to see whether, or how much he agreed with me that it was. I certainly never expected to find my own name in the review or my conclusions about the book so outrageously misrepresented.

It "pains" Taylor to report that I like the book and said so in so many words in *The Advocate*. Then he goes on to say that at first he concluded that I "might not have the same intimacy with the things that Weiss and Friar (the authors) say" that he has. "Since then I read some very interesting things in the Spring '75 *Gay Sunshine* about the new *Advocate* which suggest a less innocent motive."

More about that later. First, for the book: *Terror In The Prisons* is hardly the definitive work on the subject of sex (read: rape) in prisons but it's just about all there is in the non-fiction field that pulls it all together. It relies heavily on transcripts of public hearings about the topic. It also relies heavily on first person interviews — and not just in Philadelphia, but in Arkansas, Virginia, New Jersey and elsewhere. If he had gone back to read my review, Taylor would have found that I agreed with him about the homophobia in the book (which is not stated by the authors, by the way, but by prison officials and others). "*Terror In The Prisons*", I said, "perhaps not so much the book itself, but the absolute fact of it, slanders gay people. Penologists and legislators without exception are quoted as calling homosexuality a perversion. There is no attempt to realistically define and delineate sex inside/outside for gay prisoners."

I also said, "This book is only marginally about our gay sisters and brothers in prison. Unfortunately, for us they are, like all other men and women in prisons, given the evidence so copiously supplied here, only marginal persons to us as well."

As for the myth Taylor "exposes" that most outsiders think street TVs and queens run the prison underground — he missed the quotes I put around "homosexual" prisoners and punks when I talked about the system of prisoner on prisoner exploitation that keeps prisons together. Most of them are rapists, pure and simple, and as *Terror In The Prisons* shows in its interviews with them, they are mostly what we would call straight on the outside. If any of the cons running the laundrys and work details and passing out favors in prisons are gay (and some are) it only points out the efficiency and inescapability of the system of rape and dehumanization there. As I said, the book has little or nothing to do with homosexuality, in spite of its subtitle — "homosexual rape in our prisons . . ." "It has everything to do with institutionalized violence and racism. In a like way it has to do with institutionalized sexism." I also said people should read this book. I still think they should.

Initially I thought that Taylor had just innocently appropriated views that he agreed with from my review and had forgotten I said what I said. But not so. He had something else to sell.

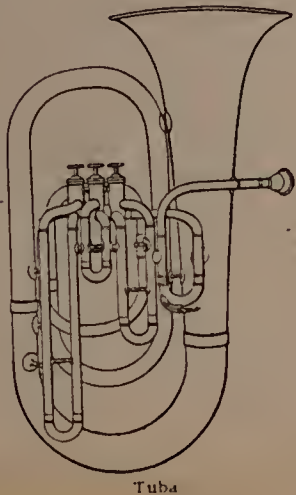
I've written for a lot of publications, not just *The Advocate*. The new *Advocate*, unlike the old, has never edited me for my political views. It seems to be shaping up to be a reformist liberal publication, which is a category somewhat to the right of my own politics but nevertheless one that admits them.

Taylor picked up on *Gay Sunshine*'s McCarthyite tactics and used them to slander me in turn. Not content to let *Advocate* publisher Goodstein hang himself with his own abysmal past opinions on the movement, *Sunshine* pulled one of the most bizarre guilt-by-association trips I've ever seen: Goodstein is *rumored* to have at some time in the past been *associated* with the infamous California *Rand Corporation* and we all know about Rand and the *C.I.A.* — ergo Goodstein is *C.I.A.*

It's amusing and instructive to turn back to *Gay Sunshine* #19 and see what they had to say about the *old Advocate* and then speculate on what the hell they mean about a "swing to the right" this time around.

GCN has a reputation for not indulging in this kind of shit. I hope you keep it up. We don't need it. Open up any straight paper in the country and you'll see why.

In solidarity,
George Whitmore



Tuba

final solution

GCN:

If Allan Stewart's column and all letters in response to it were omitted, paper would be saved and blood pressure would be lowered.

John Campbell

promises promises

Editor, GCN:

Has anyone else noticed the complete lack of civil rights for gays since Sargent has left office? The Democrats promised us and promised us and promised us but what have we gotten from our Democratic Governor, our Democratic Senate, our Democratic House, our Democratic U.S. Senate, our Democratic U.S. House of Representatives? The facts are — the Democrats promise a lot, issue fine position papers but just where is the legislation the Democrats have enacted to come close to their position papers and commitments to the gay community. Now, finally, gay people may realize they cannot identify themselves with one political party. Actions speak louder than words.

What executive order has Dukakis issued? None, but the Governor of Pennsylvania did. What leadership have the Democrats given to *successful* legislation during this session of the legislature? I know of no bills that have been signed into law on gay issues.

What has Tip O'Neill done for gays? What has Senator Kennedy done for the gays? In fact, what have the Democrats done for gays on the local, state or national level? Nothing. It is clearly time to consider alternatives to the Democratic Party and its promises, promises, promises . . . Republicans may not promise as much but they could hardly deliver less since the Democrats have given us absolutely nothing.

Name Withheld

hell no — we won't go

GCN:

Your article of May 31, concerning the purge in the military of gay women, illustrates the self-destructive tendency of oppressed groups to join their oppressors in order to overcome their feelings of powerlessness and gain a superficial feeling of power and liberation. The United States military represents white male heterosexual power in this country in its most extreme state. It is an instrument of a society which systematically oppresses racial minorities, women, working class and poor people, and gay people. For gays and especially gay women to seek a niche in the army's hierarchy is ironic and paradoxical. It reminds me of blacks I have known who believe they have bucked racism by joining the white middle class (on a superficial, image-adopting level) or of the large number of gay men who have adopted the macho values and images of their straight male oppressors.

The women seem upset that the army lied about its being good to them if they would be truthful. I would think that America's recent adventure in Southeast Asia, and the whole aura of lies surrounding it, would have served as a

warning about the army's respect for "the truth."

The army's questioning of these gay women, using them as informants on other gays, is in keeping with the recent FBI and grand jury investigations of gays in cities like New Haven and Lexington. It emphasises our need for a stand of noncooperation and active resistance to America's fascist-imperialists.

Love,

Larry



Bagpipe

libido arrested!

Dear GCN:

Though this is a bit late, congratulations on your feature on Project Lambda. I am very grateful that there is now a place that can provide services for gay women and men under that magical, sacred age of 18.

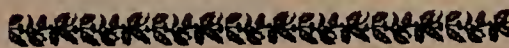
I am 15, more or less living at home, and gay. I have worked extensively in the gay, women's, and men's movements since the summer of 1973, soon after I was released from a psycho ward in a county hospital where I received "treatment" for my "undesirable sexual orientation." Needless to say, it didn't "work," because I had had the good fortune to read up on aversion therapy in "Society and the Healthy Homosexual," and therefore was able to fight it. Too bad for the good doctors — my sexuality remained a "manifestation of an arrestation in a stage in the development of the libido"!!! Soon after I got out of that hellhole, a very dear Lesbian friend of mine gave me "Lesbian/Woman" by Phyllis Lyon and Del Martin to read, and throughout that summer I read the book three times — I chewed it up, digested it, and took it all in. Since then, I have been "political" — I help run a sex-roles discussion-type class at the local high school. I ran a couple of workshops at the Gay Rite of Spring '75 here at UMass, and I was in the gay contingent in the March Against Racism earlier this month.

I would have given anything, when I was about 11 or 12, to have something like Project Lambda to turn to — I was desperately lonely, had quite a heavy drinking problem, and was having extreme difficulties with my family. About the only positive thing that happened during this period was my relationship with my first lover. When he was killed, I was devastated. I was a prostitute for a while, and then my drinking problem got thoroughly out of hand, and I was hospitalized. After that experience, I realized that not even the "helping" profession can help you — only YOU can help you. But, as I know all too well, in order to get your shit together you need a supportive atmosphere in which you can go through the processes of self-realization and self-actualization. And I know now that Project Lambda could have helped me, had it been there at the time.

Also, GCN, thanks for your paper. As you've probably heard umpteen times before, I'd subscribe to it if I could afford it. I especially get a kick out of Janet Cooper — she's one real gone gal. Keep it up, you Dyke (with a capital D)!!!!

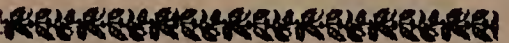
Love, peace, and Gay Power,

Brian Przevalaski
Amherst, Mass.



Notice

Elaine Noble will not speak at Springfield's Gay Pride celebration on June 14 as was reported in GCN, Vol. 2, No. 49. She has had to cancel due to other commitments.



Need of the Week

GCN needs a cassette tape recorder for interviews. Also, a \$25 donation to be used for membership in N.E.P.A. Anyone who can help please write GCN or call (617) 426-4469.

JADE AND SASPARILLA
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MCC Rhode Island Fights to Keep Going

Metropolitan Community Church of Greater Providence held a meeting Sunday, June 8, to decide the direction that congregation will go in the coming year. Members and friends responded to a stated call at 37 Clemence St., the present location of MCC Providence. Drastic changes in programming due to lack of resources are being considered.

Now over two years old, MCC in Providence has recently begun a process of looking at its role in the community, its goals in fulfilling that role, and setting priorities in meeting the goals. Two factors have had to be dealt with. The first, that too small a group is attempting to meet too many community needs. The second, that in trying to meet those needs too little effort has been made to creatively manage conflicts within the group. A four-week process, under the direction of the Stewardship Committee, culminated in a congregational meeting on the Feast of Pentecost, May 18, to give approval to a statement of perceived programs and financial needs. The group set the newest meeting where pledges of time, talent and treasure would be received . . . evaluated . . . and translated into a statement of possible budget and program.

The congregation has been described by a visitor as the last faint glimmer of a gay presence in Rhode Island. The congregation realizes the need in the community is real and, in effect, declared that it would define its work

when they have the active participation of about 25 people and have shown a history of being able to work together, may ask for Mission status. After a further period of working together, enlarging and certifying that they are financially able to do the work of a church, they may be chartered.

Metropolitan Community Church of Greater Providence was started in the spring of 1973 by Arthur Cazeault, then an Exhorter of the Boston Congregation. He is a member of an old French-American family from Rhode Island so his return to that area of necessity meant informing family and family friends of his public ministry.

One of the very early services of the church was an Easter Sunrise service on the rocks of Narragansett. By the fall of 1973 the church was deemed ready for chartering and Mr. Cazeault, a former Roman Catholic Brother, was licensed to the ministry of the Universal Fellowship of Metropolitan Community Churches. The congregation has variously shared (rented) facilities with a Unitarian and Methodist church, attempted to resurrect and renovate an old derelict church building, occupied a rather plush, expensive office suite and is presently in about 1600 square feet of what, until recently, was a billiard parlor.

Rev. Cazeault resigned in the fall of 1974 and is presently on the staff of Metropolitan Community Church of Atlanta and will begin working on a Master's Degree this fall in that city.

The present Pastor, Rev. Jos. H.



The Priesthood of all people has great meaning in the life of an MCC Congregation. Pat Appleby, Ken Vary and Harry Payne prepare the altar for Sunday evening service at Metropolitan Church, Providence. Each of these people, Deacons of the church, preside over the Communion from time to time, under the authority given by the pastor and the by-laws of the Universal Fellowship of MCC. Ms. Appleby serves as Assistant in the congregation.

tell the people in "the pews" in Rhode Island Baptist Churches that they must begin to deal with the subject and their feelings. As part of that process the Task Force set up a series of regional meetings in Rhode Island where Baptist Christians and Gay Christians could meet to share views and ask and answer questions. Three of those have taken place so far and a fourth is due on June 15.

In the meantime the Rhode Island State Council of Churches has established a Task Force to find enabling ways for other congregations and denominations to come to grips with the issue and on Friday, June 13, two gay women and two gay men and about the same number of heterosexuals from main-line denominations will gather to design techniques for dialogue.

The present schedule of the church is fairly full and goes like this:

Monday: Alcoholics Together (not a church project, but one to which support is lent) meets at 37 Clemence St., 8:30 p.m.

Tuesday: Pot Luck Supper, 7:00 p.m.; Community Prayer, 8:00 p.m.; Class, "The Life and Times of Jesus Christ," 9:00 p.m., all meet at 63 Chapin Ave.

Wednesday: Women's Rap, 7:00 p.m., 63 Chapin Ave. Open Rap, 140 Chapin Ave., 7:00 p.m.

Thursday: Midweek Service, conducted by the Deacons of the Church on a rotation basis, 8:00 p.m. Liturgical Committee, interested persons of the church and community, gather to plan the main worship service of the church, 9:00 p.m. All at 37 Clemence St.

Friday: Drop-In Center, from 8:00 p.m. to midnight, 37 Clemence St. After Hours Coffee House, 2:00 a.m. until —, 37 Clemence St.

Saturday: Drop-In Center, from 8:00 p.m. to midnight, 37 Clemence St. After Hours Coffee House, 2:00 a.m. until —, 37 Clemence St.

Sunday: Worship Service, 7:00 p.m., 37 Clemence St. Fellowship Hour and Drop-In Center after Service. After Hours Coffee House, 37 Clemence St., 1:00 a.m. until —.

The church attempts two or three social events each month, usually on a weekend evening, to provide some sort of alternative to the bar scene for those for whom that scene is not productive and fulfilling.

A VD screening service is in a state of suspension while the clinic facilities are being built. A group of women have asked to use those clinic facilities for a women's clinic one night a week.

Coffee House. Members and friends of the church volunteer to serve on the staff of the Coffee House Friday, Saturday and Sunday evenings after the bars close. As in the case of many gay projects there are all too few volunteers and the burn out rate is a serious problem as a few people attempt to keep a needed service going at 37 Clemence St., Providence.



"The Life and Times of Jesus Christ." Metropolitan Community Church is explicitly a Christian Church. Its members turn to their religious beliefs to find the strength to keep alive a gay and Christian presence in the community. One of the activities of the church is a weekly "Bible study." The present series is on "The Life and Times of Jesus Christ."

in terms of commitment rather than wishful thinking. Concerned gay Christians and non-Christians alike are invited and urged to involve themselves in the social action program of the Church. Gay Christians and non-gay Christians alike are invited to involve themselves in the religious life of the congregation.

Metropolitan Community Church of Greater Providence is a Chartered Church of The Universal Fellowship of Metropolitan Community Churches. That Fellowship began in October 1968 when Rev. Troy D. Perry held a first service for gay people in his home. The work now extends into about 85 cities and such diverse countries as England, Canada, Australia, New Zealand, France, Belgium, Denmark and Nigeria. And now Hispana MCC, a group of Spanish speaking gay people in New York, have begun to contact brothers and sisters in Latin American countries.

Groups coming together in the name of MCC gather as Study Groups and

Gilbert, was elected unanimously in October 1974 and arrived in Providence Oct. 26 of that year. Under his pastorate the congregation has moved from the very expensive suite at 75 Empire St. to 37 Clemence St., a street often known as "Pie Alley." The facility is used for church, meetings, Drop-In Center, Coffee House (known officially, but not generally as The Maranatha Coffee House), Clinic and counseling office.

Over a year ago Metropolitan Community Church of Greater Providence was granted "affiliate status" in the Rhode Island State Council of Churches. This proved to be somewhat of a dilemma to certain Baptists and Episcopalians. Both groups in that state formed task forces to deal with their own attitudes about sexuality, especially homosexuality. The Episcopal Task Force has been diverted from its original task and have put gay people on the back burner (no pun intended) as they begin to look at their attitudes about the possible priesthood of women. The American Baptist Convention in Rhode Island, however, has fielded a task force which in one year has come to agreement that "homosexuals are persons for whom Christ died and therefore are . . . the objects of His [sic] love and have access to His [sic] grace." However, the group is still divided about homosexual acts as opposed to homosexual people. As a result, however, the group felt free to



racism is sexism is racism:



By TIMOTHY

My Third World Brothers and Sisters; I think it is time we did some reality tripping as to the implications of our interaction with this white-oriented gay society, which many of us find ourselves in.

But before I get into why Third World People have difficulty dealing with white society, gay or straight, let me deal with some of the issues raised in Allan Stewart's column, "Racism is a Gay Issue."

To quote Stewart: "If the gay community is indeed racist, the fault lies not in the gay community but with the ethnic/racial minorities who fail to participate actively in the gay movement. Certainly they are welcome, not for racial or ethnic origin, but because gay liberation needs all the support it can get, from everyone."

Now who is kidding who? Do you really expect us to believe that the racism, which is prevalent in white

society — and you are a part of that society — has been perpetrated by those groups that have been victimized by it? I suggest you go back and read your history, or better yet, read our history; its been proven to be more accurate.

Our "failure" to participate in "your" movement can quite easily be explained on a number of different levels.

First of all, let me point out that historically, Third World peoples have been systematically excluded from participation in the affairs of this white racist nation ever since we were brought to this "new world" of yours over four hundred years and many lives ago. You have only recently begun to allow a few tokens into the power structure, and the rest, you have either tolerated or overtly oppressed. And even that little success was paid for with the blood of my Black Brothers and Sisters in the streets of Selma, of Little Rock, of Birmingham; and let's not forget Chicago and Boston. Also, let us not forget how you have treated our Native American Brothers and Sisters. You used every trick, including extermination, to get their land, and now you are trying to destroy their culture the way you destroyed our native African Culture when you brought us here. And you still don't know what to do about the Hispanics, except force them to learn English. Yet, you expect us to participate with you, to win something for you. Please excuse us if we react a little cautiously. It is hard to believe in your sincerity, let alone trust it.

Secondly, and this may come as a surprise to you, but our own battles are more important than the gay rights issue. Our battle is being fought for our survival in your oppressive and racist society. You see, you have the luxury of hiding the fact that you are gay. You can hide the fact that you are gay and go anywhere you want to go in your society and be whoever you want to be and no one would ever have to know the difference. And the fact is, many of you have done just that. There is, after all, some reality behind the term "invisible minority".

Third World people, however, are not invisible. You can see them quite clearly. And it really is amazing how directly you can deal with something, or someone; when you can see them clearly. And Allan, what you can deal with directly, you can quite easily oppress. And that, my friend, is reality.

So don't expect us to jump, in numbers, to your cause. Third World peoples need to be about the business

of surviving in your country that is attempting to do everything that it can to see to it that we do not succeed. You only need to look at your own city of Boston to understand what I am talking about.

Last, let me again quote from the Stewart column: "It would be unfair to say some minority rights groups are homophobic, but it's certainly harder for a Black person, for instance, to 'come out' into the Black community as a gay person than it is for a white person." Aside from the fact that this comment implies that you, as a white person, have some understanding of what it is like to be gay in the Black community, which obviously you don't; your contention that Third World peoples tend to be more homophobic than whites is totally absurd.

Obviously, you have never studied the History or culture of Third World peoples. If you had, you would have found that gay people played a very important role in our respective traditional societies. Native American Shamans were in many cases gay, and were the keepers of the visions and spirits as well as the secrets of healing. The same holds true for traditional African societies.

But so much for history, let's look at what's happening now. If homophobia exists in the Third World community, and I am not denying that it does, it is a result of our blind belief and acceptance of your values. Homophobia did not exist in our traditional societies, it's something that we learned from you. But it really is not a critical problem in our community, because as I said earlier, our attention is focused on survival.

But I do agree with you on one point; I really can't see myself standing up in an NAACP meeting and protesting the lack of responsiveness of the Black community towards gay people. The NAACP has more relevant things to deal with.

And finally, let me say that I think Third World peoples have contributed a great deal to the cause of gay liberation. If we had not made attempts to secure our rights, and in the process, developed tactics, would you be going after your rights now? If we had not spearheaded a wave of consciousness in this country which grew from a determination to end discrimination and racism to a determination to stop the slaughter in Indochina to an attempt to secure equality for women as well as other minorities, do you think people would be receptive now to the idea that maybe

(Continued on page 12)

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HART CRANE

poet

Harbor Dawn

from *The Bridge*
by Hart Crane

Insistently through sleep—a tide of voices—
They meet you listening midway in your dream,
The long, tired sounds, fog-insulated noises:
Gongs in white surplices, beshrouded wails,
Far strum of fog horns . . . signals dispersed in veils.

And then a truck will lumber past the wharves
As winch engines begin throbbing on some deck;
Or a drunken stevedore's howl and thud below
Comes echoing alley-upward through dim snow.

And if they take your sleep away sometimes
They give it back again. Soft sleeves of sound
Attend the darkling harbor, the pillowed bay;
Somewhere out there in blankness steam

Spills into steam, and wanders, washed away
— Flurried by keen fifings, eddied
Among distant chiming buoys — adrift. The sky,
Cool feathery fold, suspends, distills
This wavering slumber . . . Slowly—
Immemorially the window, the half-covered chair
Ask nothing but this sheath of pallid air.

And you beside me, blessed now while sirens
Sing to us, stealthily weave us into day—
Serenely now, before day claims our eyes
Your cool arms murmuringly about me lay.

While myriad snowy hands are clustering at the panes—

*your hands within my hands are deeds;
my tongue upon your throat — singing
arms close; eyes wide, undoubtful
dark*

*drink the dawn—
a forest shudders in your hair!*

The window goes blond slowly. Frostily clears.
From Cyclopean towers across Manhattan waters
— Two — three bright window-eyes aglitter, disk
The Sun, released — aloft with cold gulls hither.

The fog leans one last moment on the sill.
Under the mistletoe of dreams, a star—
As though to join us at some distant hill—
Turns in the waking west and goes to sleep.



Hart Crane on the roof of his apartment building in New York circa 1924. The Brooklyn Bridge is behind him. Picture is taken from the new comprehensive biography *Voyager* by John Unterecker.

By Tom Myles

It is early morning, New York, 1923. The sun is not yet up, but it is not dark. It is that time when most people are not awake, but when a big city begins to stir. A man and his lover are asleep. Outside in the harbor a tugboat breaks the silence and peace of their dreams. The world outside is cold, strange and foggy. The lovers, still not quite awake, draw into themselves, each needing the other for protection. They at last speak their love for each other.

That is the basic setting for "Harbor Dawn" from Hart Crane's book of poetry, *The Bridge*. Crane, who always wrote about himself, is discussing his love for Emil Opffer, a sailor whom he met while wandering along the docks in New York. It is a happy period in Crane's short life. His love affair had given him courage in himself, and he had just published his first major poem, "For the Marriage of Faustus and Helen." He had made New York his permanent residence, and he had made a number of friends in literary circles, most notably including Eugene O'Neill and Allen Tate. He had not yet begun to drink heavily, and it was one of the few periods in his life when he was not beset by financial worries. For once, everything was going right.

Emil was a sailor, and in between his ten day journeys the two were inseparable. They met for dinners, and, when they had the money, concerts. When they didn't, they would go to the wings of the Met and listen if Lauritz Melchior, a friend of Emil's, was singing. When Emil's father died, Crane took the man's room. This ordinary event had miraculous consequences. The room had a fantastic, expansive view of the Brooklyn Bridge. Crane did not know it, but the room had once been occupied by Washington Augustus Roebling, designer of the bridge, who supervised its construction from this room at 110 Columbia Heights.

Crane was fascinated with the Brooklyn Bridge. As an achievement in modern technology, the bridge represented almost unlimited human potential for creativity. The bridge, as a joiner, represents the perfection of an idea, a reconciliation of opposites. It is a symbol for the poet to use in order to reach down inside himself and to describe the infinite. The bridge represented a harmony Crane yearned for but never achieved in his turbulent, unhappy life. Crane's fascination with the Brooklyn Bridge was the motivation behind his last book of poems entitled *The Bridge*.

Born July 21, 1899 in Garrettsville, Ohio (on the same day and in nearly the same place as Hemingway), he grew up in and around Cleveland with its middle-class banality. His father, C. A. Crane, was a businessman, and he tried his best to make his son a businessman as well. And Harold Hart Crane (his full name) tried, as store clerk, candy salesperson, shipping clerk, advertising assistant, statistical clerk, copywriter and file clerk for a brokerage house. None of these lasted very long. Poetry was always his first love.

Crane's parents are important to mention because of the negative influence they had on him. Their marriage was very stormy, violent and turbulent. When they divorced in 1916, 17-year-old Hart dropped out of school. The emotional turmoil continued after the marriage. Hart was always in the middle. Grace Crane held tightly to her



The earliest surviving photograph taken from *Voyager*.

son's emotions. Every emotional crisis of hers was to become a crisis for her son. As a result, Crane never learned to understand or deal with his own emotions. He never grew up, in short. He was never able as an adult to deal with love or pain. Someone always had to sort out every crisis for him. And when no one was there, liquor became the crutch he leaned on more and more until his death.

Crane never learned — as adults learn — to organize his time or his money. Most of his friends said after his death that he had wasted most of his time. He lived on loans from anybody who would lend him money. He always paid back, but he was never out of debt for very long. He was frequently forced to turn to his parents for money.

Crane published all the while. In 1926 he put out his first book of poems, *White Buildings*, mostly consisting of poems which had been previously published in magazines. In 1925 Crane received a grant from financier Otto Kahn for leisure to work on *The Bridge*, and he did work leisurely. He did not complete the book until 1930.

1925 was downhill all the way for Crane. An alcoholic by now, liquor provided the stability he could not find in himself. In 1927 Crane began a series of flights away from New York, but really away from reality. In 1927 he worked for several months in California as a private secretary. His letters indicate that he was exposed to the decadent Hollywood scene of the time, which disgusted him. He went to Europe for a short time, and finally to Mexico. These last years are marked by emotional outbursts, drunken sprees and — understandably — legal hassles with authorities in the different places he went to.

In Mexico Crane stayed for a while with writer Katherine Anne Porter. Crane felt that by this time all his literary power was gone, but he was very wrong, as his last poems attest. Crane's poetic development continued to grow, even as the man fell apart.

When he arrived in Mexico he looked up Peggy Cowley, the former wife of his old friend, Malcolm Cowley. In each other the two found the comforts of old times. Much to Crane's surprise, he fell in love with her. Crane had always been open to his friends about his homosexuality. A couple of drinks would get him talking about sexual adventures. Thus it was with great surprise — to Crane as well as to his friends — that Crane

traordinaire

announced he had made love to a woman. But nothing really changed with Crane. He got into trouble with authorities in Taxco, Mexico, for seducing too many Mexican boys.

Biographers and friends have said that his affair with Peggy was turbulent and may have been a motivating factor in his suicide. Of course, there were many factors which contributed to his suicide, but his last love affair did not bolster him up any. After an unsuccessful suicide attempt, Crane left Mexico by boat for New York City with Peggy. Attempted suicide is a legal offense in Mexico. Crane had already been in trouble for drunkenness as well as for seducing boys, so the two felt they should get out as soon as possible. On April 27, 1932 at noon Crane went to the front of the ship in his pajamas and slippers and dove off. The ship stopped. Life preservers were thrown, but Crane did not attempt to reach them. After a search of about half an hour, his body was not recovered, and the ship proceeded on its way.

Crane's complete poems is a brief volume, less than 200 pages. This is due in large measure to Crane's brief life span, to the poor ways in which he organized his time, but also to his method of writing. The poetry involves the senses very much; the composition of it involved all of Crane's senses. He would go into a room with wine and drink. A phonograph was indispensable to this process, and he played it as loudly as possible. Poetry in general is musical, rhythmical, but Crane's is especially so. It speaks the music Crane listened to: jazz and popular American music. Crane would merely get ideas down on paper this way. Then he would re-work them for months until he thought they were right.

Crane's poetic techniques are pertinent here in a way of leading up to Crane's relationship with the critics, during his own time and since. Crane's diction — as I stated above — relies heavily on musical modulations. Crane's imagery is a source of difficulty for readers, and was a great source of difficulty for Crane with the critics. His imagery is difficult, seemingly obscure. His metaphors are condensed, like those of the French Symbolist poets, providing a gain in vividness at the expense of strict prose-like sense. He also employs the modern technique of synaesthesia, the response of two or more senses to the

stimulation of one, for instance, the description of sound in terms of colors. Crane had a good ear, but he was not the metrical genius that Dryden or Tennyson were. Critics are fond of comparing his metrics to those of Shelley and Keats.

It should also be stated that Crane has many ties to another major American gay poet, Walt Whitman. Both thought of the poet as being a seer, a prophet. From Whitman came the idea in Crane's poetry that poems restored human wholeness. The poet was the civilizer, not the legislator or the industrial head. The poet had therefore to see reality from the point of myth, not history. Early critics of *The Bridge* complained Crane's view of American history was inaccurate. It was supposed to be. Crane did not pick up Whitman's social vision, but Whitman's optimism is present in Crane's writing as well.

Crane's critical reputation is a fascinating story. Today critics are agreed that Crane is a major figure in twentieth century American poetry. But during his lifetime and for the 30 or so years following his death, Crane was thought of as an uneducated degenerate who wrote talented failures. Most of this early criticism is not so much concerned with the poetry as it is with Crane's lifestyle.

For example when *White Buildings* was published in 1926, it received unenthusiastic reviews in the United States. European reviews were better. Crane had learned a lot from the French Symbolist poets — particularly Rimbaud — and the European critics at once recognized Crane for the genius he was.

But Americans didn't understand Crane's technical innovations. Reviewers here looked to the man — not the poems — and judged the poems by what they thought of him. While Crane was never a crusader for homosexual causes, he never made any effort to cover up his lifestyle. Crane wanted what was beginning to come about, a criticism focused on the poem alone. He knew that American criticism paid too little attention to the art and too much to the artist, and that this would hurt him for a long time to come.

One critic wrote a particularly scathing review of *White Buildings*. Yvor Winters complained about the difficulties in the poems and went on to say that good poems could only be written by "complete men," men (only) who conformed socially. Crane — who never paid much attention to these things — sat down and wrote the most fiery, angry letter he ever wrote, commenting, "one doesn't have to turn to homosexuals to find instances of missing sensibilities" (*Complete Poems and Letters*, p. 224).

But Winters, a prominent figure in modern literary criticism, had set the ball rolling. Crane's suicide further hurt his reputation as poet. Reviews and articles after Crane's death usually talked about suicide, alcoholism and homosexuality before they got around to even discussing the poems, which they didn't understand anyway. Crane's old friend Allen Tate jumped on the anti-Crane bandwagon in 1932 with his essay entitled "Hart Crane," in which he discusses Crane's lack of a formal education, biographical infor-



Hart Crane, taken from *Voyager*.

mation focusing on his sexuality and his drunkenness, on which basis he says that Crane's poetry has "incalculable moral value; it reveals our defects in their extremity." *The Bridge* is, therefore, a "magnificent failure," a contradictory remark if there ever was one.

This kind of foolish criticism went on to about 1960. L. S. Dembo wrote at that time a book called *Hart Crane's Sanskrit Charge*. He had to begin by saying that he disagreed with everything that had been written up to then about Crane. His reading of *The Bridge* is sensitive and accurate. He talks about the poetry for what it is, and about Crane as a poet.

A good sampling of essays written about Crane from 1932 to 1965 may be found in the book *Merrill Studies in The Bridge*, a revealing compilation of various essays and books. It is fascinating reading. 1960 was a turning point in Crane's reputation. Like most innovative writers Crane was ahead of his time. It took critics 30 years to understand him. Criticism since Dembo has been favorable.

The definitive biography of Crane is *Voyager: A Life of Hart Crane* by John Unterecker, published in 1969. The book is very lengthy and detailed, based in large measure on the many letters Crane wrote and his mother collected after his death. There was no way for Unterecker to avoid Crane's homosexuality, but his treatment is sometimes moralistic and condemning. For instance, we never find out what happened to Emil Opffer, Crane's lover. Unterecker shies away from the

topic, which is important because Crane's poetry is largely autobiographical.

This strong prejudice against Crane can be seen by the fact that an accurate printing of his complete poems and selected letters was not published until 1966 by Liveright Publishing Corp. and Anchor Books. Anchor has published the book in paperback form, and it is easily available. Crane is finally being paid serious attention to. People are beginning to realize his importance in American poetry, and Crane is being read, at long last, for the genius he was.

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* Recommended



Emile Opffer c. 1924, taken from *Voyager*.

Craig Russell Suprastar

By Mike White

As a child, I occasionally dressed in my mother's clothes, jewelry and make-up. I don't recall doing it to make fun of her, or because it was the only way I felt comfortable. It was fairly comfortable, just like most special events. But it was magical, creating a new being. There were related rites performed at different times: mimicking TV and recording stars. I did this mostly in the shower, when the water-beads fuzzed the imperfections of tone and style. I chose celebrities not because of their gender or the songs' gender, but because of the intensity of their lyricism. I wasn't very good at imitation and I gave it up before the years when it might have been considered dangerous.

Craig Russell is very good at it. He captures his characters' every nuance, a very idiosyncrasy, endearing or otherwise. He produces brilliant visions, illusions revealing the reality of the character that he impersonates. His vocal and visceral parodies continually hit the target. His near-flawlessness through an exhausting hour-long series of transformations is remarkable.

He began opening night with a sumptuous, quietly humorous Peggy Lee. He uses little more than wigs for props. With each new incarnation he built up the intensity. Carol Channing was visually exquisite and voice-perfect, Mae West deliciously lewd, Bette Davis suitably self-impressed, Marlene Dietrich's legs were really there — not many impressionists can manage that — and so were all of Sophie Tucker, Ethel Merman, Doris Day, Madelyn Kahn, Bette Midler, Barbra Streisand, Judy Garland (of course), Louis Armstrong (Louis Armstrong?), and about a dozen others. His Martha Graham vignette alone was worth the not unreasonable price of admission.

Today female impersonation, like transvestitism in general, is even more than a commentary on the mores of our time and place. It is a political statement. Latest feminist vogue sometimes declares that transvestitism is O.K., but impersonating women for money is "exploitative." One might ask: who does it exploit? Does the female impersonator exploit the equally exploitative actresses portrayed, or is he taking the space that should belong to aspiring actresses? What do they mean by exploitation?

Some feminists say that female



impersonators put down women. Craig's act is neither a putdown of women in the abstract nor a putdown of the women that he impersonates. Actually, by presenting illusions of those women that are ideals to the straight male community, he is presenting a critique of male attitudes toward sexuality and the way those attitudes shape sexual stereotypes.

You may well ask: what right does a member of a privileged group have to satirize members of an underprivileged group? Especially when he satirizes the "feminine" qualities that man has imposed on women to be their ideal. I say that he has the right because he respects and loves the women that he plays. For example, Craig has organized a world-wide fan club for Mae West. I think that I would not mind a straight man doing parodies of gay men if he had organized a world-wide fan club for Oscar Wilde, not that I am

exactly Oscar Wilde.

Perhaps feminist hostility to female impersonation comes as much from the guilt of women at their moments of complicity with men in shaping their own powerlessness, as from their understandable rage at real confrontations with the male power elite. This hostility — manifested toward other sexual minorities as well — is a cruel parody of the intolerance of straight male society. To say that transvestitism is tolerable while impersonation is not is exacting a penalty for success.

In theory, female impersonation helps break down sex-stereotyping by showing a long vista of near-total role-reversal. In practice it tends to make one appreciate the extremes by creating beautiful illusions of the polar "feminine" ideal. Idealizing the feminine may be dangerous in itself, but it presents a welcome complement to the bisexual or, rather, androgynous-chic

ideal that is a strong presence among the devotees of Trude Heller's. Straight male culture may allow this new ideal, may even decree it desirable. But as with all their previous decrees on what is desirable, it will still contain within it the sense that other interests and personal modes of expression are undesirable. The gay movement ought to be in the forefront of those who support the rights of all people to be themselves.

Bisexuality, androgyny, hermaphroditicity are desirable. "Masculine" and "Feminine" attributes (don't ask me what they are; surely somebody has a list or we wouldn't have the slightest inkling as to what we've been talking about all these years) do have a use; they are responses that make it easier to cope with a particular life situation. Incidentally they also create beauty. That beauty need not be destroyed because its origin is suffering. It is said that today Chinese guides in the Forbidden City constantly remind visitors of the centuries of torture upon which it was constructed, but Craig's act is the beauty and the reminder rendered simultaneously.

For all those who have never seen a show like this, and for all those that have and enjoy them, Craig's is a paragon of the genre.

Trude Heller's is at 9th Street and Avenue of the Americas (Sixth Ave.) in the Village in New York City. The shows are nightly at 10:30 and 12:30.

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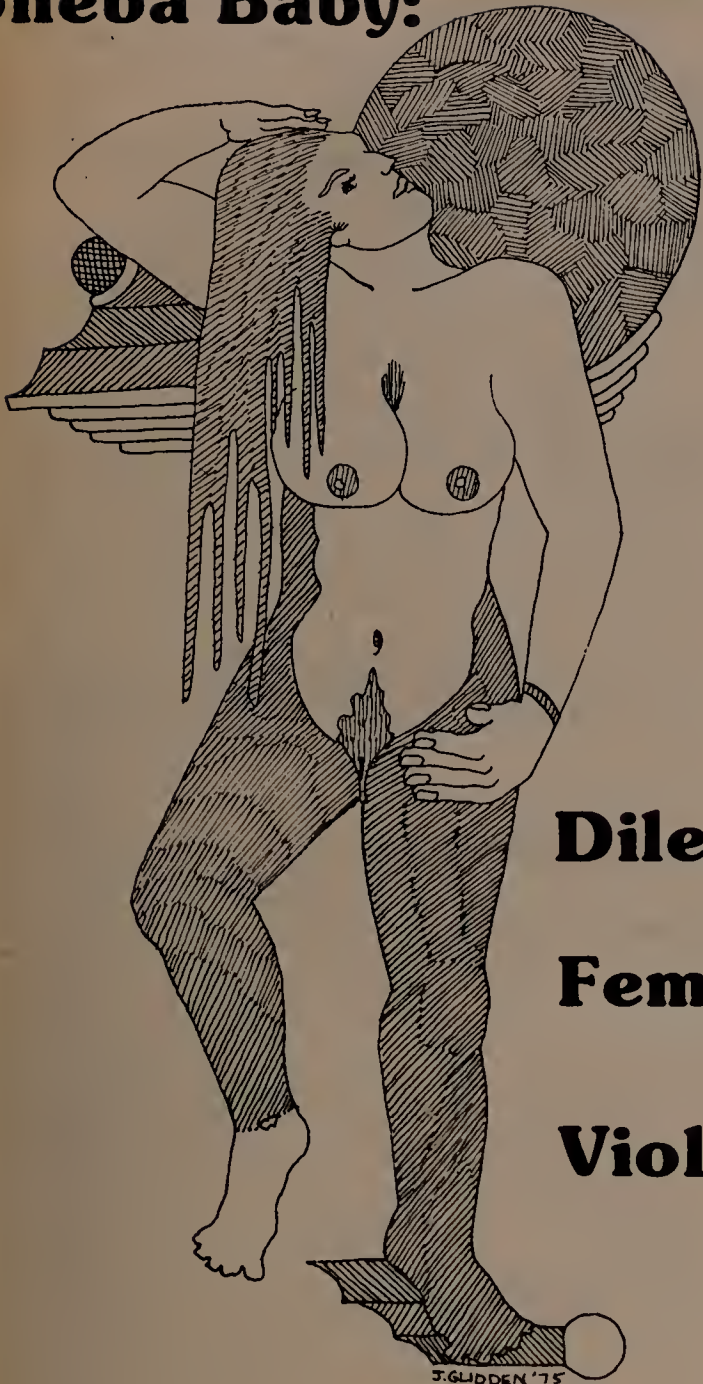
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Sheba Baby:



Dilemma in Feminism and Violence

By Jango

In the movie *Sheba, Baby*, Pam Grier depicts a private detective who stands up for her family and commun-

ity against the combined forces of the Louisville crime syndicate (Black and white) and the friendly (to mobsters) local police department. Her arsenal

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includes the resourcefulness of a Sherlock Holmes, the cleverness of a seasoned guerrilla fighter, and the ruthlessness of a hardened CIA operative. In between battles, Sheba enjoys some heterosexual interludes, in which she seems to be a respected although not often initiating partner. For many moviegoers of all races, Sheba will doubtless represent the archetypical Black matriarch. But the question remains: does *Sheba, Baby* trace the path for a truly liberated society?

As a Lesbian revolutionary who is deeply committed to the principle of nonviolence, I felt the same ambivalence in watching *Sheba* that I feel when looking at real-life issues: a woman kills her rapist (e.g. Joanne Little and Inez Garcia), a woman takes part in a "revolutionary" bank robbery which takes a life (Susan Saxe); people advocate capital punishment for rapist/murderers of women and Gay people. On one level, as an opponent of all violence (especially lethal violence and violence against a subdued or captured person), I cannot celebrate the killing of anyone. At the same time, I must struggle to avoid identifying with those who condemn Black, Gay and female violence while supporting their local army, police and free-lance rapists.

In responding to *Sheba* on a gut level, part of me was exhilarated by the sheer guts and daring of the heroine, who stood up and defied a townfull of male crooks and killers. But my exhilaration came because of her defiance, not because of the lethal forms it often took. According to American mythology, the only real form of defiance is the gun — and on that level I was pleased to see Sheba do her fair share of shooting by the established standards. But on another level, as one who hates and detests the whole tradition of patriarchal violence over the past several millenia, I feel that lethal violence is *not revolutionary enough* a means of self-defense and liberation.

Often Sheba goes beyond self-defense by killing, into the farther reaches of torture and inhumanity — and given my biases, I tend to be more hesitant in applying these terms to Sheba than to her male counterparts. In one scene, she forces a person's face into a drum of poisonous chemicals in order to make him talk; again she pushes a man's face into hot wax in a carwash, and threatens another villain with decapitation by holding his head against the rail of an approaching roller coaster. I frankly found these scenes ugly and despicable — very different from the area of self-defense against attack. You may be assured that I would not condemn such torture by Sheba while condoning it by the CIA or the Chilean government — but I wasn't turned on any more either. Rather I was repulsed in my deepest

gut.

As an anti-crime proposal, *Sheba* may be questioned on more practical levels as well. The film will appeal to many of a law-and-order sensibility; guns are the only answer to mob violence. But those who consider lethal force the only "realistic" solution might consider how unrealistic *Sheba* can be on a tactical level. Surely, once they had her captured, the real mob would not give our heroine so many chances to escape. Also, we are left with an impression at the end that you can clean up a city by killing a few of the bad guys. But the film itself acknowledges that corruption spans the whole power structure from top to bottom; what is there to guarantee that as soon as Sheba leaves for Chicago (her next destination) some new crooks will not replace the old?

As a Lesbian, I should warn you that there are only two scenes I recall with possible Gay implications — and both were obnoxious to me. In one scene three women, Black and white, are shown in bed with a top Black mobster — but any latent interest they may have in each other is clearly for the greater heterosexual excitement of men in the audience. Also, in one scene Sheba gets into a sort of wrestling match with a woman on the syndicate yacht (why I couldn't figure out) — I tried to envision their physical conduct as loving for my own satisfaction, but knew that it was just one more fight.

It is interesting to note that in Sicily, the homeland of the Mafia, there is a mass nonviolent movement to defy and expose the syndicate and also to challenge the social inequalities which the mob only reflects. Perhaps the next step after *Sheba* is a series of films about women (Lesbian and otherwise) who organize their communities against exploitation by means of militant nonviolent action.

Historically, there are precedents. After 13 years of bloody dictatorship and mass executions in El Salvador, it was a group of women who brought down the dictatorship of Martinez in 1944 by starting an economic shutdown which nonviolently paralyzed the whole country — after several military revolts had been crushed! Such struggles should become a central focus for feminist films.

In conclusion, the violence of *Sheba* is miniscule when compared with the violence of American troops, police and secret agents over the past several years — and her cause is far worthier. But after repeating my frequently expressed position in favor of non-violent resistance as our national defense strategy, and for the total abolition of lethal weapons in our police force, I do confess that I would find Pam Grier more liberating if she departed from male convention by carrying a tranquilizer gun.

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Speaking for Myself

By Allan Stewart

Far Out and Comin' Home

Well I been bopping along all these years payin no mind what so ever thinkin I was just an average everyday garden variety gay type You know the kind Trickin a little here and there Makin it in the bars bushes baths bedrooms with that humpy number We just happened to catch each other's eye Maybe havin an Affair with a Capital A for a couple years cause we really like Really got it on in more than sixty-nine ways Nothing wrong with that I thought it's kinda fun If that's what gay is all about I dig it a lot Let's have more.

So I was livin free and easy havin a ball when this dude laid a heavy trip on me about gay folk being O-pressed and put down and I said Shucks that's no way to live (Not that I know any myself of course cause I don't Not really O-pressed with a Capital O except what they's doin to them's own selfs) but I figgered what the hell maybe it would be better if we got it all legal and nice and I'd heard of this gay liber-ation movement If there was ever a liber-ated gay Honey this one's the one But if as they say militant politics is the way to go Let's get it on So I up and got my own self Involved as they say with a Capital I.

Here I was doin this and that being Involved you know but my sex life was sure sufferin from all them meetins and chatterin goin on cause I did not ever hardly meet anyone Interesting you know what I mean by Interesting with a Capital I Anyhow I could just never understand why all them gay liberation acti-vists was always up for discussin the pre-cise number of hairs on a gnat's ass forever and ever Amen but when it came to S-E-X in ALL Capital letters they sure didn't talk

about it much They seemed to be doin even less of it and I thought Shucks what's all this gay liber-ation all about if it ain't got nothin to do with S-E-X.

Then one day it was quite a shock I can tell you I'm not sure I've recovered I discovered when them gay liber-ation acti-vist types talked about militant political gay liber-ation the Capital letters was all in the militants and the politics They was tryin to put the gay part way down in little tiny eye-talics like they wished it would go away Like gay liberation didn't have nothin to do with what gay folk did in BED with other gay folk heaven forbid and they Specially didn't want to think about bars baths bushes or them really far out Fun with a Capital F places lots of gay folk I mean real gay folk not the fancy pretend kind like to go for meetin gay folk to DO IT There should be fireworks brass band circus around that.

Some of them militant political gay liber-ation acti-vist folk I discovered (I am so ashamed and mortified when I think on it It's so humiliatin I want to put it in really tiny I mean SMALL eye-talic letters all jumbled up together so it's hard to read) Anyway there I was thinkin all them acti-vist folk was doin such nice things for gay liber-ation when the whole truth of the matter Oh Blush was that they mostly wasn't even gay They was just plain old militant political freaks off on another trip and I was even really admirin/lovin them I hang my head in shame and sorrow afore someone hangs it from a rope.

Damn I thought This is what it's

come to Us poor faggots and dykes can't even liberate our own selves We got to let in freaky acti-vists what may not even be gay who wouldn't be caught dead much less alive with a c--- in their mouth much less some other groovier places I could mention but won't cause this is supposed to be a family paper Some poor slob might be offended We don't want that It could be a advertiser after all or some dumb heterosexual that some body thinks don't know or want to either about bein gay That's just a projection of them pretend gay acti-vists not knowin or wantin to either what gay is all about too.

And you guessed right damned right I'm being sexist cause if gay liberation

ain't about S-E-X then I'll get me to a nunnery find a new word for it something I mean you can blither blather all day you know about sexual and affectional preferences Boy is that a cop-out if I ever heard one cause folk has been affectionate ever since there was two of 'em and if you don't practice that preference then you ain't got it You is just a A-sexual freak Cause if gay liber-ation don't start/finish with gay folk's sexual preferences and the En-JOY-able with a Capital E practice of it we better pack it all up head for the hills turn hermit cause we's wastin our time Be better off bein a cave person fightin lavender rhinoceroses Love Peace Amen.

third world

(Continued from page 7)

it is now time to deal with oppression and discrimination on the basis of sexual orientation? Think about it. And while you think about it, pardon us while we get on to more relevant issues; issues dealing with our very existence.

But if you are really interested in securing greater Third World involvement in the gay movement, then do us a favor. Change your white racist institutions, so that Third World peoples will not have to do battle with them and could then be in a position to devote more time to other issues. If

you really want to get us involved, give my Brothers and Sisters the economic tools to survive, you'd be surprised at how much time we could then devote to your cause. Give my young Brothers and Sisters the education they demand and need in order to make it in your society. Give us the same equality and freedom you enjoy in your white society, then maybe we can find the time to assist you, again, in your cause. I mean don't forget this is your society, not ours, and hence it is *your* problem and may I suggest that you be about the business of dealing with it. Because what goes around, comes around.



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The View from the Closet

By A. Nolder Gay

A BOUT WITH NOSTALGIA

It was good to see "A Very Natural Thing" again in Boston, especially in the company of so many friends. But once more the sensitive evocation of Manhattan brought a measure of pain. For me, the ambience emerging from the film was that of the bright New York of the 1950s, when I spent two years there as a naive young army officer, quite alone and buffeted by feelings I could not understand, much less admit openly. Against the background of some of the places depicted in the film (The Cloisters, Central Park, Washington Square, the beautiful old residential streets of lower Manhattan), I wrestled with an unknown daimon, and lost.

It was not very good to grow up gay in the 'fifties and probably still isn't if, as I was, you were brought up in rural New England. We had no way of

knowing who we were; there were no accessible books on homosexuality; most of us were programmed to assume we'd meet and marry "the right girl" some day. I had dated a very nice girl in college and found her again in 1956, working in the East Harlem Protestant Parish. I asked her to marry me but she said no; we were twenty-three. She has since married, and I hope she is happier than she might have been with me.

At the same time, a strange something just beneath the conscious level was drawing me, like a lodestone, toward men. One symptom was being approached by other men, and reacting with shock and fear, although something in me I couldn't admit to myself must have encouraged them. One night on my way back from visiting relatives in New Jersey I got off the train at Christopher Street, to walk across the heart of Greenwich Village to the BMT line (for exercise after the train ride, of

course). I can still see the attractive blond in tight white chinos who came out of the shadows near Sheridan Square, ostensibly to ask me directions to a certain street. I didn't know where it was, pointed out a nearby policeman who might give directions, and was surprised when the boy drifted off in another direction. (Dumb! Dumb! Dumb!) And I wonder now what my life would have been like had I known enough, or had guts enough, to follow him that night.

I didn't work out my sexual identity clearly for another four years. The figure of David as a troubled monk in the opening shots of "A Very Natural Thing" also spoke to me, for at the age he came out of the monastery I was entering my own self-created one, constructed partly out of ethics and partly out of fear. Having spent the past year getting things together at last, I now know I was lamed in the New York of 1956 and 1957 in my struggle for au-

thentic personhood, the struggle David and those like him have a chance of winning in the New York and the Boston of 1974.

I know that a lot of younger gays of both sexes read this column including, I suspect, some who are still going through intense confusion and even suffering over this business of being gay. To them, I say this: to go through life without having a single human being to love fully and completely is an emotionally crippling experience. Sublimation gets you past each day, but it isn't enough for a lifetime. Don't be afraid to know yourself fully, to accept yourself totally, and to find someone to love freely. The costs of acting on your self-knowledge and self-acceptance as a gay person may be high, but they are bearable. The costs of not acting on them are soul-destroying.

[Reprinted from the issue of August 10, 1974]

Is Your Baby Gay?

By M. T. Head

As an expert on lesbianism and after many years of personal research (less than one), under the carefulest of laboratory conditions (The Saints, D.O.B. et al), I have made a valuable scientific discovery. Ninety-nine percent of all lesbians have short legs. (I personally believe the one with the long legs is bisexual). Think what benefits we could reap with this information. There could be a special service set up in every maternity ward to measure the legs of every newborn female child. The parents of those found to be missing leg length could then attend classes that would educate them in the

feeding and rearing of lesbians. This would remove the traumatic experience of having to "come out" to your parents later on in life. Besides, if you missed having your legs measured when you were a child, imagine how much easier it would be to say, "Hey ma, guess what?! I have short legs," rather than saying, "Hey ma, guess what, I'm a lesbian." The parents could also start planning their child's future — Brownies, Girl Scouts, all girls' schools — the advantages go on and on. Instead of spending their time looking for the right boy, they could be looking around for the perfect woman.

("Jane would be just right for you, ambitious and hard-working. Polly is too frivolous, doesn't think of the future.")



The early "detection" would also be an asset to those parents who might be homophobic. They could put lifts in

their daughter's booties to make them look long-legged. The drastic parents could bring back the old-fashioned rack, a device used in medieval times to stretch people (a punishment). After a few months on the rack the dykiest of all lesbians would have the longest of legs. The parents who resort to using the rack would be running around bragging about their four foot daughters with their seven foot legs. While the proud parents of lesbians would be running around bragging about their seven foot daughter with the six inch legs. Well, back to the laboratory for more research.

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1 GM, 3 str. M, 3 str. W (24-31) seek 2 for Ft. Hill home, 20 rooms, panoramic view, enjoy music (mostly classical), smokeless air, family meals. No more pets. Minimum year commitment preferred. 440-9241.

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NYC: CAST CALL

New comedy/satire program now casting. Actpersons sought with gay/feminist consciousness. Talent helps too. Send resume and photos: c/o Show, WBAI Studios, 369 e. 62 or call 580-7204. Get into the act!

WRITERS: GCN needs a perceptive, well-informed individual to write a regular column about the Black gay community. Scope and perspective of column determined by the individual in conjunction with the Features Editor. Must be dependable, nonsexist, nonracist, nonagist. Presently, we do not pay our writers. Interested persons may call GCN at 426-4469 and ask for Lyn, Features Ed.



URBAN PLANNING AIDE

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miscellaneous

YOGA PEOPLE

I want to organize a yoga class. Are you interested? Drop me a note if you are. Also, send any questions and suggestions to GCN Box 395. Thanks, Jess.

AMATEUR RADIO

Forming net. For info write Mark, WA 1 SEY, Box 2331, W.P.I., Worc., Ma. 01609.

The Gay Recreational Activities Committee is in need of all kinds of athletic & camping equipment. To be used by & for the gay community. If you can donate such, please call 241-8357 or drop it off at the GCN office, 22 Bromfield St., Boston. Many thanks.

ANDROGYNY BOOK SHOP

A wide selection of gay feminist and nonsexist childrens books. Come and visit when you're in Montreal. 1217 Crescent St., Montreal, (514) 866-2131. OTHER VOICES — Gay bookstore at 30 Bromfield St., 3rd floor, open 11 a.m. to 6 p.m. Mon. through Saturday. Many new titles including Woman Plus Woman.

A lesbian creative theatre collective is now forming. Women bring your dance music, song, writing, ideas, experiences. Meet 32 Chatham, Cambridge 8:00, Thur., May 29. Info call Jane 492-5220.

organizations

FRAMINGHAM UNICORN SOCIETY
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WORCESTER GAYS COME OUT

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A new group for mature men and women. Social meeting Fridays, 7-9 pm., Charles Street Meetinghouse, Gallery Coffee Shop. Come make new friends in a relaxed atmosphere. All are welcome.

PVGU IS ALIVE!!

We now meet downstairs at the Grace Episcopal Church in Amherst (enter off Spring Street — look for the sign on the door). Still Thursday nights at 7:30 come talk and share — help us plan picnics and other functions this summer. For more information, write c/o Jeff Keith, 652 S. East St., Holyoke, MA, or PVGU, c/o Windy Hill, Charle-mont, MA.

INTEGRITY/BOSTON

Local chapter of Integrity, Inc., National organization for gay Episcopalians and their friends now forming. For information write: Integrity/Boston, P.O. Box 2582, Boston, MA 02208.

ADOLESCENT GAY WOMEN:

A weekly rap group every Saturday afternoon at 1:00 p.m. Come to Project Lambda, Charles Street Meetinghouse, 70 Charles St., Boston. For info call 227-8587.

MONTACHUSETT GAYS

Come out to the Homophile Union of Montachusett meetings, in Fitchburg. For more info, write H.U.M., Box 262, Fitchburg, Mass. 01420 or call 343-3190.



Metropolitan Community Church meets for worship every Sunday at 7 p.m., 131 Cambridge St., Boston (Old West Church). Fellowship hour 8:15 p.m. Revs. Lawrence Bernier, Stephanie Biquiak, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

NGTF NEEDS YOU

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Non-sexist man wanted for household of 3 W and 1 gay M in Central Sq., Camb. Semi-veg house, share chores, meals, commitment to each other. \$65 + util. Call 354-5361. Available immed.

Apt. to share. JGWM, very large 2 bedroom, 2 bath apt., Beacon St., Brookline. Rent \$150.00 per month. Call: Richard, 738-8164 after 6:30 p.m.

Community living Framingham area, apt. or house, ideally around Hollis St., gold mile or Ashland. Call Peter, 881-9885, in around 1 p.m.

M seeks roommate to share 2 bdrm, City Sq., apt. (Charlestown). \$55.00 heated + (\$55 security + 1/2 gas and elec.). Please call 241-8357 or 426-4469. Leave message if not home; ask for George.



H2OTOWN RAILROAD COLLECTIVE

Contrary to popular belief, the Watertown Railroad Collective is alive and well and needs 2 roommates. Interested women and men call Gary, Jack, or Tony at 926-5739.

Female roommate wanted, for Back Bay apt. Own room, near stores, MBTA. \$85 per month. Call (617) 267-8925.

BEACON HILL: Male or female roommate wanted. Own bedroom. \$110 per mo. plus 1/2 utilities. Call Scott at 723-8643.

Friendly, responsible Black male, 23+, grad student or weekend person needed to share spacious 2 bedroom apt. in Brookline with congenial professional Black male, 30. Attractive, safe, quiet area near MBTA. Own sunny room. Wood floors. Large airy living room. Huge kitchen. Have one cat. German Shepherd soon to arrive. Mellow neighbors. Into biking, aviation, classical music. \$115/mo. including heat and gas. Avail. now. 734-0618.

Straight appearing male 24, seeks male to share spacious Cambridge apt. for \$90.50 plus utilities. Available immediately. 10 minutes from Harvard and Central Sq. I am working as a mental health worker. Important that living situation is built on trust. Call after 5:30 p.m. (617) 491-2197, Melvin.

GROUP LIVING FOR GAYS

New Community Projects is having discussion groups on issues of group living for gay and bisexual folk on Sunday, June 22. Separate discussions for Lesbians, gay men, and bisexual people. All-gay and mixed groups will be discussed. Begins at 5 p.m. with potluck supper. For information, call NCP at 262-3740.

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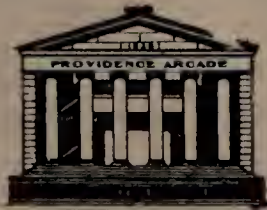
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wanted

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OTHER VOICES

needs person with stationwagon or van to travel to Provincetown on weekends for a small commission. See Claire at 30 Bromfield St., Boston. Mon.-Sat., 11 a.m.-6 p.m.

GCN needs help! Person needed to distribute papers to hawkers near Central Square. Monday mornings 7-7:30 a.m.

Woman musicians into versatile material we need you now in order to "Get the Show on the Road." Need bassist, drummer, guitarist. Equipment a must. P.A. provided. Call Kathy 1-(617)-293-6280 after 5:30.

Keep On Truckin

GCN Truck Needs TLC in order to get a sticker. It needs an emergency brake and two tires. We need the wheels, so any help will be appreciated. 426-4469.

GWM, 33, seeks a working partner with capital for small business venture. Open to ideas. Prefer one, like me, whose career has ended with the recession, and will have to buy himself a job. GCN, Box 392.

Responsible, professional GWM needs sunny, high ceilinged apartment in Boston or near suburb beginning late August. Write Jerry, P.O. Box 293, Bedford, Ma. 01730.

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Feminist woman to manage working women's rock band. Send resume to Band, c/o Caurant, 29 Russell St., Hadley, MA 01035.

GCN NEEDS VOLUNTEERS

Summer blues have hit, and our staff is getting smaller. We need news writers (preferably with some background and especially women), volunteers in the ad and circulation department and just general people who can file, answer phones and keep the office smiling and not frazzled.

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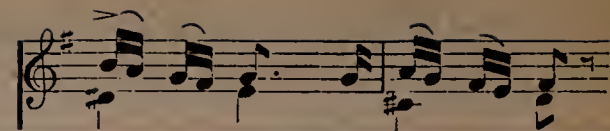
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Quick Gay Guide

BOSTON AREA [area code 617]	Lesbian Liberation, c/o Women's Center 354-8807	Dignity/Springfield, PO Box 488, Forrest Park Sta., Springfield 01107 253-2591	NEW HAMPSHIRE [area code 603]
Adolescent male rap session: 4 p.m.-6 p.m. 227-8587	Lesbian Mothers 354-8807	Pioneer Valley Gay Union, Amherst 545-0626	Gay Women's Rap Group 772-6636
B'nai Haskalah (Gay Jewish Group) 265-6409	Lesbian Therapy Research Project 354-8807	Southwest Women's Center 583-3904	Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801
Cambridge Hotline 876-7528	Massachusetts Feminist Federal Credit Union 186 1/2 Hampshire St., Cambridge 661-0450	Springfield Gay Alliance 586-2011	Women's Group, PO Box 137, Northwood 03261 (DO NOT use "gay" on any mail to this group)
Cambridge Women's Center 354-8807	Metropolitan Community Church 523-7664	Valley Women's Center, Northampton 586-2011	MAINE [area code 207]
Charles Street Meetinghouse 523-0368	National Organization for Women 267-6160	RHODE ISLAND [area code 401]	Bangor Unitarian Gay Caucus, PO Box 1046, Bangor 04401
Charlestown Gay Neighbors' Assn. 241-8357	Northeastern Gay Students Org., c/o Student Federation, Rm. 152, Ell Center 428-0412	Dignity/Providence, Box 2231, Pawtucket 02861	Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011
Civil Liberties Union of Mass. 227-9469	Other Fund Inc. (Gay United Fund), PO Box 1997, Boston 02105 428-0412	Gay Women of Providence 831-5184	Gay Community Center/Gay Support and Action, c/o Bangor Tenants' Union, 23 Franklin St., Bangor 04401
Closet Space (WCAS, 740 AM) 492-6450	Other Voices Bookstore, 30 Bromfield St., Boston 267-9150	Homophile Community Health Service (Providence) 274-4737	Gay Rights Organization (GRO), PO Box 4542, Portland 04114
Daughters of Bilitis 262-1592	Fr. Paul Shanley 267-0764	MCC Coffee House, Providence 274-1693	Lambda, 7 Nancy Rd., Brunswick 04011
Dignity of Boston, c/o 1105 Boylston St., Boston 02215	Project Place 227-8587	MCC/Providence, 37 Clemence St. 274-1693	Maine Freewomen's Herald, Box 488, Brunswick 04011
Elaine Noble (Rep.) 727-2584	Project Lambda 545-0154		Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667
Gay Hotline (3-12 pm Mon-Fri) 426-9371	Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139		Maine Gay Task Force/MGTF Newsletter, Box 4542, Portland 04144
Gay Recreational 426-9371	Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140		
Activities Committee (GRAC) c/o GCN, Box 8000	Waltham-Watertown Gays, c/o GCN, Box 7100		
Fag Hag 536-9826	Women's Community Health Center, Cambridge 547-2302		
Fenway Community Health Center 267-7573			
Fengay, c/o Tom Nylund 267-1066			
Fort Hill Faggots for Freedom 440-8551			
Gay Students Organization, c/o Student Federation, Rm. 152, Ell Center 437-2654			
Golden Gays 482-9398			
Gay Academic Union of New England, PO Box 212, Boston 02101 266-2069			
Gay Alert (for gay community emergency only) 523-0368, 267-0764			
Gay Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108 523-1081			
Gay Community News 426-4469			
Gay Media Action Advertising 783-1627			
Gay Nurses Alliance 232-6323			
Gay People of UMass/Boston 287-1900x2396			
Gay Speakers Bureau 547-1451			
Gay Way Radio (WBUR, 90.9 FM) 353-2790			
Gay Legislation '75, PO Box 8841, JFK Sta., Boston 02114 491-2787, 661-9362			
Gay Youth Advocates, 70 Charles St. 227-8587			
Gender Identity Service 864-8181			
Good Gay Poets 536-9826			
Harvard-Radcliffe G.S.A. 498-6555			
Homophile Community Health Service 542-5188			
	EASTERN MASSACHUSETTS [area code 617]		
	Alcoholics Together/Worcester 756-0730		
	Dignity/Merrimack Valley, PO Box 348, Lowell 01853		
	Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393, 487-3344, 487-3234		
	Homophile Union of Massachusetts, PO Box 262, Fitchburg 01420		
	MCC/Worcester 756-0730		
	Provincetown 24-Hour Drop-In Center 487-0387		
	Provincetown Homophile Assistance League, Box 674, Provincetown 02657		
	New Bedford Women's Clinic 999-1070		
	Salem Gay Hotline 8-10 pm (Tues Only) 745-0594		
	Worcester Homophile Organization 892-9113		
	WESTERN MASSACHUSETTS		
	Amherst Gay Hotline (men & women) 545-0154		
	Everywomen's Center, Amherst 545-0883		
	Gaybreak Radio (WMUA-FM 91.9) 545-2876		
	Gay Women's Caucus, Amherst 545-3438		
		CONNECTICUT [area code 203]	
		East Conn. Gay Alliance, Norwich 889-7530	
		George W. Henry Foundation, Hartford 522-2646	
		Hartford Gay Counseling 522-5575, 523-9837	
		MCC/Hartford 522-5575, 523-9837	
		Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281	
		Kalos/Gay Liberation, Hartford 568-2656	
		MCC/Hartford 522-5575	
		The Church of the Eternal Flame Universal 527-5612	
		Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457	
			NEW YORK CITY [area code 212]
			Gay Activities Alliance, P.O. Box 2, Village Sta. 10014 966-7870
			Gay Media Coalition, Box 218, Ansonia Station 10023
			Gay Men's Health Project, 247 W. 11th St. 691-6969
			Gay Switchboard 924-4036
			Lesbian Feminist Liberation, c/o Women's Center, 243 W. 20th St. 691-5460
			Lesbian Switchboard 741-2610
			National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010
			Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097



Coming... June 10 thru 22



10 tues

Organization meeting and volunteer interviewing for Other Voices volunteers. 30 Bromfield St., Boston at 7:30 pm.



11 wed

Each Wednesday at 4 pm there will be a gay male youth rap group open to any male under 18. For further information call 227-8587. To be held at the Charles St. Meetinghouse, 70 Charles St., Boston.

12 thur

Jade and Sarsaparilla — Cabaret at the Charles Playhouse, 74 Warrenton St., Boston. Performances will be given June 12, 14 and 19-21, Thursday at 10 pm, Friday and Saturday at 11 pm.

14 sat

Legal-In-Service Project (LISP) is sponsoring a show of support rally for the women being discharged at Ft. Devens for homosexuality. The demonstration will be held at Ft. Devens, Ayer, Mass., beginning at 10 am. A bus will leave from L.I.S.P. at 9 am. Please call 262-1431 to make a reservation. Those taking the bus will be asked for a \$2.00 donation.

Open meeting to reactivate Boston Gay Youth. All females and males under 18 are welcome to attend. Tentative emphasis of the group will be on planning social activities. 1 pm at the Project Lambda, 70 Charles St., Boston.

15 sun

Hiking and a Cookout at the Middlesex Fells Reservation, just north of Boston. Meet in front of the Charles St. Meetinghouse, 70 Charles St., at 9 am. Bring whatever you wish to eat; fireplaces will be available. People who can provide transportation are urged to call . . . 241-8357 or 426-4469 ask for George or leave a message. There will be a \$1.00 donation to cover expenses. Sponsored by the Gay Recreational Activities Committee.

Kay Gardner, formerly of Lavender Jane, talented composer, flutist, auto-harpist, guitarist and vocalist, will present "The Woman's Music" she has created, tonight at Bread and Roses Restaurant, 134 Hampshire St., Cambridge. Donation is \$2.00, all profits to go toward creating Calliope, a women's coffeehouse in the Boston area.



Springfield will hold an MCC Gay Pride Service at the Unitarian Church, Springfield, MA, this afternoon, with a picnic to follow. For time and place please call 583-3904.

Salvatore Farinella (*The Orange Telephone*) and Charley Shively (*Nuestra Senora de los Dolores*), poetry reading and publication party at Stone Soup Gallery, 313 Cambridge St., Boston, 8:30 pm.

17 tues

Rap on sexuality sponsored by the Metropolitan Community Church of Boston, 8 pm in the Old West Church, 131 Cambridge St., Boston. Guest resource person is Dr. Max Stackhouse, professor of Christian Social Ethics at Andover-Newton Theological Seminary. Topic is "Homosexuality in a Heterosexual Society."



18 wed

Catch-44 - Gay Pride Week discussion, visuals, and music this evening at 9 pm on Channel 44. Guests will include Donna Price, Darius Dappletree, Ann Martin, Joey Alreu and Ellen B. Davis.

22 sun

Maxine Feldman, dynamic singer and musician, will perform her rarely-heard-in-Boston music at 8:30 pm, at Bread and Roses Restaurant, 134 Hampshire, Cambridge. Donation is \$2.00, all profits to go toward creating Calliope, a women's coffeehouse in the Boston area.

All New England MCC worship service in Worcester MA, at 7 pm, following Worcester's first Gay Pride Parade. For more information call (1) 756-0730.

G.C.N. Birthday Celebration! Featuring Jade and Sarsaparilla, The Next Move Theatre, and Margo, at 2 p.m. at the Charles Playhouse, 74 Warrenton St., Boston. Donation \$2.50. All proceeds will help G.C.N. start off its third year of growth. Stay tuned for further information.

Please submit calendar items to Calendar Editor, GCN, noon on Tuesday prior to the date of publication.

everyweek

MONDAYS

10:00 am—Gay News, WCAS, 740 AM.
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge.
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.
7:30 pm—Gay Women's Rap, Exeter, N.H. (603) 772-6636.
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., N.H.
8:30 pm—Alcoholics Together, MCC/Prov., 37 Clemence St., Providence
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.

TUESDAYS

7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge.
7 pm—Pot Luck Supper, MCC/Prov., 37 Clemence St., Providence
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323
8:00 pm—Springfield Gay Alliance, 1st and 3rd Tuesdays, First Unitarian Church, 245 Porter Lake Drive, Springfield.
8:00 pm—Rap on sexuality, MCC/Boston, 131 Cambridge St., Boston (except 1st Tuesday).
8:00 pm—Gay Way Radio, WBUR 90.9 FM.

WEDNESDAYS

12-8 pm—Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.

6:30-8:30 pm—Gay Health Night at Fenway Community Health Center, 267-7573.

7:00 pm—Liberation Rap Group (617) 756-0730.

7 pm—Women's Rap, 63 Chapin St., Providence

7 pm—Open Rap, 37 Clemence St., Providence

7:30 pm—Waltham-Watertown Gays, meet and sup (2nd and 4th Wednesdays), Box 7100, c/o GCN.

8:30 pm—Alcoholics Together, St. John of the Evangelist Church, 33 Bowdoin St., Boston.

10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)

8:00 pm—KALOS, Hartford, CT, 568-2656

FRIDAYS

7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.

7:00 pm—Golden Gays, social meeting, Charles Street Meetinghouse Coffee Shop.

7:30 pm—MCC/Providence Health Clinic, 37 Clemence St., Providence, R.I.

7:30 pm—"Somewhere" Coffee House, MCC/Hartford, 11 Amity St. Live entertainment.

8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.

THURSDAYS

7:00 pm—Gay Support and Action Group, Bangor, Maine.

7:00 pm—Gay Alcoholics, St. Vincent's Hospital, Worcester.

7:30 pm—Pioneer Valley Gay Union, basement meeting rms., Grace Church/Amherst.

8:00 pm—Health Clinic, Fitchburg, MA, Burbank Hospital

8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.

8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.

SATURDAYS

2 pm—Gay Soccer, 241-8357

3:00 pm—Worcester Gay Union Radio, WCUW, 91.3 FM.

8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, Maine.

8:00 pm—East Conn. Gay Alliance, 889-7530.

8:00 pm—MCC/Hartford Drop-In Center, 11 Amity St.

SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM

2-4 pm—Gay Women of Providence rap, etc., 942-2094.

2:00 pm—Gay volleyball. Call 241-8357.

2:30 pm—"Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston.

3 pm—The Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford.

4:00 pm—Dignity Rap Group (except first Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston.

4:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester.

4-6 pm—Gay Womens Group of Providence rap (401) 831-5184.

5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.

6:30 pm—Gay Church Services, 23 Franklin St., Bangor, Maine.

7 pm—MCC/Prov. Public Worship, 37 Clemence St., Providence

7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.

7:00 pm—"Burlington After Dark," bi-weekly radio show, WRUV-FM, 90.1 MHz.

7:30 pm—MCC/Hartford, 11 Amity St., Hartford, Conn.

8:00 pm—Worcester Homophile Organization (formerly W.G.U.), 892-9113 for meeting place.



Quick Gay Guide...see page 15